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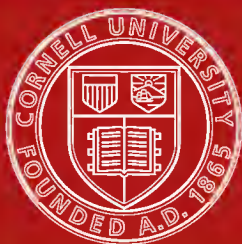
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EARLY WELSH SCRIPT

BY

W. M. LINDSAY, M.A.,

Professor of Humanity in the University of St. Andrews.

OXFORD:

JAMES PARKER & CO., 27 Broad Street.

1912.



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EARLY WELSH SCRIPT.

For the script of Welsh texts written by Welsh scribes the student has sufficient material in the photographs in the Series of Old Welsh Texts, edited by Dr. J. G. Evans. These Welsh texts date from the twelfth century. But the script of earlier products of Welsh scriptoriums, in which the language is Latin, with perhaps a few Welsh words or sentences here and there, has not yet been made available for palaeographic study. It is a variety of Irish script; but the points of difference between the two, and the exact criteria which will enable us to pronounce a Latin MS. to have been written by a Welsh, and not an Irish scribe have yet to be found. To find them will be the business of this monograph, in which the existing specimens of Welsh-Irish script will be described in the order, so far as possible, of time, their peculiarities of writing and spelling and their abbreviation-symbols will be enumerated, and photographs (in natural size) of some of their pages will supplement and explain the preceding descriptions. This group of photographs should be studied along with the Irish group, which stands at the end of my 'Early Irish Minuscule Script' (Oxford, Parker, 1910).

1. The St. Chad Gospels. In the Library of Lichfield Cathedral is a MS. of the Gospels, written in Insular (i. e. Irish or English or Welsh or Cornish) majuscules. Since St. Chad, or Ceadda, was the patron-saint of Lichfield it is known as the Book of St. Chad (i.e. the book belonging to the library of St. Chad's monastery) or the St. Chad Gospels. But there are many Welsh entries, as well as Latin entries containing Welsh names, in blank spaces throughout the volume, which shew us that it formerly belonged to some Welsh monastery-library. And one of these is nothing else than a deed of gift, recording the presentation of the MS. to the monastery of Llandaff and its patron-saint, St. Teilo, who is said to have lived in the sixth century:

Ostenditur hic quod emit Gelhi filius Arihtiud hoc evangelium de Cingal, et dedit illi pro illo equum (*sic*) optimum, et dedit pro anima suam istum (*sic*) evangelium Deo et sancto Teliaui super altare. Gelhi filius Arihtiud et Cincenu filius Gripiud.

'Here is shewn that G., son of A., bought this Evangel from C. and gave him for it his best horse (*or* a valuable horse) and gave for his soul's sake this

Evangel to God and St. Teilo upon the altar. (Witnessed by) G., son of A., and C., son of Griffith.' So that the truer name for the MS. would be 'the Book of St. Teilo' or 'the St. Teilo Gospels.'

The Griffith mentioned here has been identified with that prince, whose death in 814 is recorded in the *Annales Cambriae*: 'Anno ccclxx . . . moritur . . . Griphiud, filius Cincen.' But the identification is not quite certain (cf. Phillimore in 'Cymmrodor' 9, 182). The entry stands on p. 141, at the end of St. Matthew's Gospel. The majuscule scribe had written the last six lines of the Gospel in the middle of the page, so that the upper and lower parts were left blank.

There are other entries on the same page; and it is a matter of great importance for us to ascertain whether this deed of gift is the first, or merely the second in priority. All the authorities (e. g. Bradshaw 'Collected Papers,' p. 460; Palaeographical Society's Publications, First Series, plate 20) declare it to be the first. It may be rash to suggest any other possibility; but I must say that the entry which stands immediately under the deed of gift seemed to me, when I inspected the MS., to have strong claims to priority, and that on three grounds: (1) the appearance of the ink, (2) the script, (3) its position on the page. The photograph of the page (Plate I) will enable my readers to determine how far the second and third grounds seem to be valid. The validity of the second will, I fancy, be admitted at once; for these rude majuscule letters have a far older appearance than the minuscules of the deed of gift.

To appreciate the argument from the position which the entry holds on the page, my readers must imagine for themselves the appearance presented by the page before any entries were made on it, and consider what particular part the writer of the earliest entry would probably choose. He would not be hampered by want of space; the whole page, with the exception of the middle portion, lay blank before him. He would therefore in all likelihood inscribe his entry as if it were to be the only one on the page, without any consideration of the possibility of future entries requiring to find room. Would he not then plant it exactly where the entry *Surexit tuibulc*, etc., has been planted, with the record itself above, and the witnesses' signatures below the already occupied middle portion? Certainly that is the way in which the incident pictures itself to my mind. And I imagine that, when Gelhi appeared on the scene and the deed of gift had to be entered, this page was chosen, because it already contained this important entry in which the great St. Teilo figured; and the deed, as would be the natural thing to do, was set in a place of honour at the top of the page in the (not over ample) space left blank by the earlier entry. (The rest of the writing on this page is Anglo-Saxon and belongs to the Lichfield period of the manuscript's history.)

Now if this new theory be correct, it implies that the MS. was, even before Gelhi's time, in the Llandaff Library, and that Gelhi rather restored than 'gave' the MS. to Llandaff. It may be argued that in that case the deed of gift would

use the word 'restituit' rather than 'dedit,' and would contain some mention of the circumstances under which the volume had been stolen or lost; but (as I have shewn in the 'Classical Quarterly' 5, 45) there are other instances of the word 'gift' being used instead of 'restoration' in such entries in MSS.

This entry to which I would give priority is partly in Latin and partly in Welsh, and refers to an agreement regarding the ownership of a piece of land. The first of the witnesses to the agreement is Teliau (i. e. St. Teilo): Teliau testis, Gurgint testis, Cinhilinn testis, Spiritus testis, tota familia Teliaui; de laicis Numin map Aidan testis, Signou map Iacou testis, Berthutis testis, Cinda testis. Quicumque custodierit benedictus erit, quicumque frangerit maledictus erit.

On the supposition that it was later than the deed of gift, it has hitherto been regarded as a ninth or tenth century copy of the sixth century original. Even if that supposition is abandoned, it must still be regarded as a copy, unless we can refer the MS. itself (which the Palaeographical Society editors date 'about 700') to Teilo's time. But it may be a very early copy. Certainly the script is, to my mind, exactly the kind of script that would be likely to be used at a quite early time. We should have, if this theory be correct, a relic of the earliest Welsh script; although, if accepted dates are right, it cannot be the actual document attested by St. Teilo.

But there is a further possibility to be considered. May not the actual text of the Gospels itself be of Welsh origin, the one surviving example of Welsh uncial script? Previous authorities have labelled the script 'Irish' without, I imagine, ever considering¹ the possibility that it emanated from a Welsh scriptorium. Since Welsh and Irish religion and culture went hand in hand, we have no means of knowing whether Welsh majuscule script of this time would differ from Irish majuscule in appearance. The possibility therefore that the MS. which Gelhi bought from Cingal (a Welsh name, be it noted) was a Welsh, and not an Irish MS. cannot be denied; and it will be well to examine the peculiarities of the MS. for a clue to its origin. The abbreviations of words are these (I omit the 'nomina sacra'):

autem the *h*-symbol.

est the usual Insular symbol.

non *n̄* (p. 79).

nostrī *nī* (p. 229).

per *p* with 'tail.'

pro the usual symbol.

quē *q*:

quī *q*. (p. 150 'non necesse habent sani medico sed *quī* male habent';

p. 188 'sed *quicumque* voluerit fieri maior erit vester minister').

quae *q*: ('virtutem *quae* exierat de eo').

¹ Bradshaw is perhaps an exception. See 'Collected Papers,' p. 459, p. 483. Cf. Wordsworth and White 'Nov. Test. lat.' 1, p. 707.

quoniam qm̄ (in the Beatitudes, p. 16).

sunt sī (p. 39 'secuti *sunt* eum').

The syllable-symbols are :

m. A horizontal stroke hooked at each end denotes not merely final *m* but also the *m* of 'discumbere' (p. 64. The line ends with this word).

runt rī (p. 55 'aestuaverunt'; at the end of the line).

tur *t* with the top-stroke ending in an upturned curve on the right. This symbol is very frequent, but only, I think, at the end of a line. (In 'conservantur' p. 37 the symbol has been tampered with by a later corrector.)

us b: '-bus.'

Of all these abbreviation-symbols the only one that might be used as a clue is the symbol for 'qui,' a symbol discussed in my 'Early Irish Minuscule Script,' p. 11. The native Irish symbol I believe to have been *q* with supra-script *i*. Certainly the symbol used in our MS. (*q* followed by a dot) does not appear in any majuscule MS. of certain or generally accepted Irish origin.

The script is that later type of uncial in which minuscule forms of letters make their appearance. A peculiarity which deserves mention is the use of the minuscule along with the majuscule form of *n* in words (or word-groups) in which that letter is repeated, e.g. 'annus,' 'Iohannes,' 'non' (e.g. p. 19), 'in nomine' (e.g. p. 141 = Plate I, p. 190), 'in nullo' (e.g. p. 181), 'gehennam' (p. 19). The same variation seems to be practised with the letter *d* (e.g. 'reddas' p. 19; 'adduxerunt' p. 130), but not with the letter *s* (cf. Zentralblatt für Bibliothekswesen, 25, 261). The minuscule form of *s* is used especially at the end of a line. The same place is appropriate to the subscript letters, *i* (e.g. 'di,' p. 171; 'ui,' p. 105, etc.), *t* (e.g. 'at,' p. 197; 'nt,' p. 17, etc.), *a* (e.g. 'ma,' p. 94). There is no *i* longa and no ligature of 'st.' Capital letters (e.g. T, p. 60; U, p. 106, etc., etc.) are often surrounded by red dots. Blobs of red or yellow are used especially in initial letters. On p. 128 is a beautiful initial P coloured dark purple, with the 'maze' ornamentation inside (Similar is the *h* of *Ih̄s*, p. 131). The end of a Gospel is marked by the word 'finit.' The portrait of St. Luke on p. 218 (Plate II) is of the Irish 'nostrilled' type; but the 'Irish' type, as we have learnt, would probably be as much Welsh as Irish. The portrait can only be used as a proof that the artist was not an Englishman. The exquisite ornamentation of p. 220 may be seen from the Palaeographical Society's plate (Series I, pl. 35).

The orthography may be illustrated by these specimens¹ of misspelling, although we do not know how many of them were mechanically transcribed from an (Irish?) original:

h omitted or inserted, e.g. abeo for 'habeo'; habeo for 'abeo'; odie; exhibebit; habundo; hunus.

¹ Fuller details will be found in Scrivener 'Codex S. Ceaddae Latinus.' Cambridge, 1887 (with photographs of p. 5, p. 43, p. 217, and a collation of the text).

b and *v*, e.g. *davit*; *nobi*.

ch for *h*, e.g. *Gechennam*; *chippocritis*; *vechimenter*.

c for *qu*, e.g. *locitur*; *reciescite*; *trancillitas*.

s and *ss*, e.g. *Farissei*; *inlusserunt*; *egresus*; *possui*, *possitus*; *vassa*; *misserunt*; *iuit*; *dimisa*.

ae for *e*, e.g. *millae*; *saecundum*; *habetae* for 'havete.'

e and *i*, e.g. *ancella*; *flagillatum*; *mercidem*; *zezania*; *deficele* for 'difficile'; *discendo*; *cicidit*; *Hirodis*.

o and *u*, e.g. *commonibus*; *putius*.

ll for *l*, e.g. *contullerunt*, *obtullerunt*, *sustullerunt*; *vellit*; *tallenta*; *Gallileus*.

*qu*¹ for *quu*, e.g. *loqutus*; *sequtae*.

g and *gu*, e.g. *langor*, *sangis*; *longue*.

e for *y*, e.g. *azema*.

Also *seudoprofetae*; *Hirusolima*; *Moises*; *dixerunt*, *duxierunt*, *iniecierunt*.

To return to the entries in Welsh script, the earliest entry in the whole volume (unless the theory be correct that the agreement attested by St. Teilo is earlier) is apparently the deed of gift, which Bradshaw assigned to the beginning of the ninth century. The two charters of Ris on pp. 18-19, written in the same type of script as that shewn on Plate II, must be prior to the deed of manumission of Bleidiud on p. 218 (Plate II), written by Sulgen, the 'scholasticus.' For in them Nobis, one of the witnesses, is still a mere 'clericus' of lower rank than Saturnguid, the 'sacerdos' (i.e. Dean), whereas in the Bleidiud manumission he appears as 'episcopus Teiliau' (i.e. Bishop of Llandaff) and takes precedence of Saturnguid. The identification of this Nobis, Bishop of Llandaff, with the Nobis, Bishop of St. Davids, the relative (and predecessor in the bishopric) of Asser, the biographer of King Alfred, is said to be quite uncertain (cf. Bradshaw 'Coll. Pap.' p. 460; Lloyd 'History of Wales,' p. 215). Still Bradshaw assigns the writing of the three entries to the middle of the ninth century. The remaining Welsh entries offer no clue to dating. But they must be at least earlier than the bishopric of Winsy at Lichfield (974-992); for the signature on the first page *wynsi presul* suggests that the MS. came to Lichfield in his time. A full list and transcription of the entries will be found in Evans and Rhys 'Book of Llan Dâv' (Oxford, 1893), Preface, pp. xliii-xlvi (with some photographs, e.g. of the entries on pp. 18-19, p. 216, etc.).

The abbreviations found in the Welsh entries are, besides the 'nomina sacra'

¹ Like *equu* for 'equum' in the deed of gift. This spelling does not appear to be a feature of any of the Irish Gospels described by Prof. Abbott in his 'Evangeliorum Versio Antehieronymica' (Dublin, 1884). It is frequent in the Hereford Gospels, but these may be Welsh, and not Irish (see Appendix). And *loqutus* occurs once in the Würzburg Pauline Epistles (Mp. th. F 12); see Stern's Preface to the Facsimile, p. viii. *Sequtus* is given by Wordsworth and White 'Nov. Test. lat. 1, p. 768 as the spelling of the Macregol Gospels.

and the notarial suspensions¹ *f* 'filius', *m̄* 'map' (the Welsh equivalent of 'filius'), *ī* 'testis', *sac̄r* 'sacerdos', *ep̄s* 'episcopus':

autem the *h*-symbol (p. 218=Plate II).

bene *b* (p. 18).

cuius *c̄s* (p. 218).

cum *c* with the *m*-stroke above ('quicumque' p. 141=Plate I).

eius the Insular symbol.

est the Insular symbol, with a dot below the line but a largeish comma above. Sulgen writes the symbol like our Arabic numeral 2 with a dot below.

et the Insular symbol.

hic, etc. *h* with a dot above the shoulder has the usual sense of 'hoc' on p. 218 'hoc decretum,' but seems to denote 'hic' on p. 18 'hic (but possibly by error of grammar *hoc*) est census eius'; *h̄* 'haec' (p. 218).

non *n̄* (p. 218).

per *p* with a 'tail' (p. 216).

populus *pl̄s* (p. 218).

pro the usual symbol. The form used on p. 218 in the phrase *pro praetio* is noteworthy (see Plate II).

(*propter*. On p. 218 the 'pro' symbol followed by *p̄* seems rather to denote *pro prae* than *propter*).

que *q̄* (p. 18) and *q3* (p. 141).

qui, etc. For 'qui' *q* with suprascript *i*. For *quod* the Irish symbol (p. 18).

For 'qua' *q* with suprascript open *a* ('quatuor' p. 218).

scriptum *scrīp* (p. 218).

vero *u* (in the *v*-shape) with suprascript *o* (p. 218).

Syllable-symbols:—

m. The line is hooked at each or one end.

n. Not only in the Prep. 'in' but also in the Welsh 'hirmain' (p. 19).

The line is not hooked.

er *ī* 'ter,' *b̄* 'ber.'

runt *rī* (p. 18 'dederunt').

ur *t* with branch ending in a curve on the right 'tur' (p. 218 'Saturnbiu').

us *3* (p. 141 'filius,' 'equus,' 'benedictus,' 'maledictus'; p. 218 '-bus,' 'filius,' 'maledictus').

These entries, limited in number and size and consisting mostly of Welsh names, do not allow us to learn much of the orthography of the writers. Still

¹ Another suspension is *eī* 'erit' in the last sentence of the agreement witnessed by St. Teilo (p. 141=Plate I) 'quicumque custodierit benedictus *erit*, quicumque frangerit maledictus *erit*.' This must be *erit* and cannot be *ergo*, for in the manumission on p. 218 the word is written in full: 'quicumque custodierit benedictus erit et qui franxerit maledictus erit a deo.' And this formula (with *benedictus sit* or sometimes *benedicetur*) is a common conclusion of Welsh charters (see Book of Llan Dâv, pp. 209, 228, 230, 232, 233, 251, 275, etc.).

two interesting misspellings claim mention; for we shall find them repeated in other Welsh MSS.:

qu for *quu*. In the deed of gift, *equm*; in the agreement attested by St. Teilo *equs*.

si for assimilated *ti*. In the long entry on p. 216 (and p. 217), written in a largeish script approaching to the Anglo-Saxon type, *consripsio* for 'conscriptio.'

2. The Oxford Liber Commonei and Ovid. In the Bodleian Library (Auct. F 4. 32) is a composite volume (cf. Bradshaw 'Collected Papers,' p. 455) of four wholly separate parts. The volume belonged to Glastonbury Abbey Library; and one of the parts (the second quire of the volume in its present state), an Anglo-Saxon Homily assigned to the eleventh century, has no connexion with Wales. Of the other three the first quire, Eutyches' Grammar, written in ninth-century Caroline minuscules and containing Breton glosses, may also be disregarded by us, since we are concerned with Welsh (or Cornish) and not Breton script. The third part, the Liber Commonei, and the fourth part, Ovid 'Ars Amatoria,' Book I, contain Welsh glosses. On fol. 1^v there is a drawing (Christ with a monk at his feet), assigned by tradition to St. Dunstan; and this suggests that the three Celtic pieces came from some Welsh monastery library into Saxon hands in St. Dunstan's lifetime († 988), that is to say, about the same time as the St. Chad Gospels found their way to Lichfield. The barriers between Welsh and Saxon were to a great extent removed at that time. A photograph of a page (fol. 8^r) of the Eutyches and of the Homily will be found in New Pal. Soc. pl. 81; another, of a page of the Liber Commonei (fol. 28^v) and of the Ovid (fol. 37^v), *ibid.* pl. 82. Another page (fol. 38^r) of the Ovid is photographed in Ellis 'Facsimiles from Latin MSS. in the Bodleian Library' (Oxford, 1891).

The Liber Commonei (I quote again from Bradshaw, who knew these Welsh MSS. better than anyone) is a medley containing the 'Excerpta de mensuris calculi' and other excerpts for practical use (among these a copy of the 19-year cycle, 817–835, with some marks put against the year 817), as well as the alphabet of Nemnivus (partly in Greek and Latin, with the Latin in Greek letters; partly in Latin and Greek, with the Greek in Latin letters), all written by the scribe for one Commoneus, who was 'at once his father and teacher.' The type of Greek uncial used by this Welsh scribe will be seen in the Palaeographical Society's Plate. There are perhaps traces of Commoneus' writing among the corrections. There are a few Welsh glosses and several notes in mixed Latin and Welsh. We may ascribe ¹ it to the year 817. At

¹ Bannister, in an article on 'Signs in Kalendarial Tables' (in 'Mélanges Chatelain,' pp. 141–149) confirms Nicholson's theory that a scribe often indicated by a dot or stroke or some other mark the year in a Paschal Cycle which was the year of the transcription of the MS.

the top of fol. 35 is the same pious entry as often appears in the Boniface Gospels (see my 'Irish Minuscule Script,' p. 4) *O Emmanuel*. To the date of the Ovid (containing many Welsh glosses) there is no clue. All that we can say is that it must be prior to St. Dunstan's acquisition of the MS. It begins with the invocation *Christe*. The Palaeographical Society's plate, taken from the first page of the Ovid, shews an elaborate initial (with dogs' heads, etc.), which may be compared with the initial (with birds' heads) painted by the son of the Bishop of St. Davids in the Dublin Ricemarch Psalter (see below, § 9 and Plate XVII).

In the following list of the Abbreviations in these two Welsh MSS., when necessity for distinction arises, the Ovid is indicated by the letter O. The 'nomina sacra' are omitted (as in all subsequent lists):

ante añ (O).

apud aþ.

autem the *h*-symbol.

civitas ciuī.

contra ƆƆ (with horizontal stroke above).

cuius cš.

cum c̄ (O).

dico, etc. dġ 'dicit,' dġ 'dixit,' dġ 'dicitur.'

enim the Insular symbol.

ergo ġ.

est ÷ (also in O with commas instead of dots or in the form of the numeral 2 with a dot below).

esse eē.

et the Insular symbol.

habeo hġ and hēt 'habet.'

hic h 'haec'; h 'hoc' and h (O); hš 'huius.'

id est ·|· and |÷.

inter the Insular symbol (an *i* longa with an oblique cross-stroke).

mihi m̄.

modo m̄ (O).

nomen nō 'nomen,' nōa 'nomina.'

non n̄.

oster nrī 'nostri,' nġ 'nostrum.'

numerus nūm.

nunc nċ.

omnis oġ 'omnia' (O).

per p with 'tail' (in O also the Continental symbol, p with cross-stroke through the lower shaft).

populus plš.

post p̄.

quando qñ.

quasi qsī.

que q; (in O q3 and q:).

qui, etc. q̇ 'qui.' For 'quae' q: (q̇ O); for 'quod' the Insular symbol;
for 'quo' q̇ and for 'quam' q̇.

quia the Insular symbol (*q* with oblique cross-stroke, rising from left to right).

quoniam qm̄.

quoque qq̇ (O).

reliqua rl̄.

secundum the Insular symbol.

sed s̄ (O).

sine sn̄ (O).

sunt st̄.

tamen tn̄ (O).

tantum tm̄.

tibi ṫ (O).

tunc t̄ (O).

vel l with cross-stroke (l̄ O).

ut u (in *v*-shape) with comma above (O).

Syllable-symbols :—

m. For final *m* or *m* before a consonant a suprascript stroke hooked at each end.

n ī 'in' (also 'deinde' O).

con Ɔ.

em d̄ 'dem' (O).

er f̄ 'ter.'

ū 'ver' (O).

or f̄ 'for' (O).

ra, *re*, *ri* g with two commas above 'gra' (they are united so as to have something of the appearance of *n*).

ḡ 'gre.'

These two symbols appear in O.

um d̄ 'dum'; f̄ 'rum.'

ur t̄ with branch ending in an upward curve on the right (in O *t* with a 2-symbol above).

us b; 'bus' (in O the two commas are joined into the form 3 in '-bus,' '-tus,' '-dus,' '-ius,' '-pus,' '-nus'; also *m*; 'mus'; also *b* followed by a vertical sinuous stroke '-bus').

Specimens of Spelling :—

Double and Single letters, e.g. novissimus, altissimus; invisibilis; fissica for 'physica'; tallentum; possitus; vellit for 'velit'

qu for *cu* (*quu*), e.g. loqutus.

o for *u*, e.g. commonis.

e and *i*, e.g. mercidis; sustenui; Septimbrius; ancella.

k for *qu*, e.g. kaque for 'quaque.'

si and assimilated *ti*, e.g. aeclletia for 'ecclesia.'

Hard and Soft Consonant, e.g. scribsit, scribtus, babtismi, Alaxanter.

Also adiecendae; sepero for 'separo'; rediunt; privinus for 'privignus';

inchogatio for 'inchoatio.'

Grammatical glosses, indicating the Case, etc., are freely used, e.g. in Plate XI at lines 16, 22, 31, 33; also in l. 25 and l. 28 of the Pal. Soc. plate of the first page of the Ovid uō (i.e. vocativus) over *phaephe* (i.e. Phoebe), and over *ascra* (in the sentence 'vallibus, Ascra, tuis'), in l. 29 gene (i.e. genetivus) over *usus* (really Nom.!). The Pal. Soc. editors, who have misunderstood these, remark: 'The scribe has frequently added marks (single point, point and comma, point and horizontal stroke, or two points) under (and occasionally above) letters, usually vowels, but the meaning of them is not clear (e.g. l. 4 *lewis* and *regendus*, l. 5 *automedon* and *erat*, l. 17 *chiron*, etc.).' They are used to indicate the syntax of the sentence, to shew what adjective is to be taken with what noun, what subject or object with what verb, and so on. I would call them 'syntax-marks.' They are a common feature of Welsh MSS. In Plate III they will be seen in the second last line over the Antecedent and Relative (*regulam, quam*).

3. The Berne Gospels. From the collection of P. Daniel (perhaps from the Library of Fleury or some neighbouring monastery) has passed to the Town-library at Berne (no. 671) a small octavo copy of the Gospels, which is written in a quite unique type of Insular script. Although it contains no Celtic glosses, there are two indications that it comes from a Cornish (i.e. S.W. British) rather than a Welsh scriptorium. One is the use of a blank space on the last page of the Gospels by a scribe of the end of the ninth century for two acrostichs in honour of Alfred the famous king of Wessex. An exact reproduction of the two, as the writer (presumably the author) has penned them, will be found in the page accompanying Plate V. Here I present them in an edited form; for Hagen's version in his 'Carmina Medii Aevi' is full of blunders:

(1) <Ad Christum>

Admiranda mihi mens est transcurrere gestA.

Es arce astrifera, cito sed redis arbiter indE;

Lex etiam ut docuit typice, portendere faede (L)

Flagrantique simul moles mundi arserit igne (F)—

Rex formasti—; his sed melius gnarum, optime, flammis (R)

Eripis, atque chaos vincens, Christe, ipse negasti (E)

Divino super astra frui per secula vultu. (D)

‘I have a mind to run through wondrous doings. Thou art on the starry citadel, but quickly thou returnest thence as judge; as the Law too taught in a figure, thou art dimly foretold. And when once the world’s mass shall burn with flaming fire—thou, its king, didst create it—; but, gracious one, thou dost snatch the better instructed from these flames, and conquering Chaos thou thyself, O Christ, didst refuse to enjoy a (? the) divine visage above the stars through the ages.’

(2) <Ad Aelfredum>

En tibi descendant e caelo gratiae (? Gratiae) totaE.
 Laetus eris semper, Aelfred, per compita Laeta.
 Flectas iam mentem sacris; satiare Faleris (=phalēris).
 Recte doces, properans falsa dulcedine Rerum.
 Ecce aptas clara semper lucrare talEnta.
 Docte peregrinae transcurrere rura sophiae. (D)

‘Lo may all the graces (? Graces) descend from heaven on you. You will ever be happy, Alfred, in paths of happiness. Turn now your mind to holy things; have done with trappings. Rightly do you teach, hastening from the false sweetness of the world. Behold you are fit ever to turn shining talents to profit. Learnedly run through the fields of foreign lore.’

The attempt to secure a tail- as well as a head-acrostich in the second poem has been too ambitious and has driven the unhappy author to take strange liberties with the final words of the line, writing them backwards (*atel* for *leta*, *sirelaf* for *faleris*, *murer* for *rerum*) or transposing their syllables (*taltane* for *talenta*). He must be at once author and scribe; for we can hardly imagine such sorry stuff¹ being ever transcribed; though indeed a contemporary acrostich, not wholly regular, in Anglo-Saxon script (at the end of the Life of St. Guthlac in MS. no. 307 of Corpus College Library, Cambridge) makes mistakes so easy to rectify (e.g. D for d̄D ‘DaviD’) as to suggest this possibility (see James’ Catalogue). In any case the script can hardly be put later than Alfred (died 901). That it is Celtic (I might almost say Brythonic) and not Anglo-Saxon, the mere use (in line 3) of the ‘ut’ symbol is almost sufficient proof. This homage paid to the King of Wessex is one thing that indicates a Cornish rather than a Welsh scriptorium. Another is the presence, on some blank leaves

¹ Still we must remember that Wales was a centre of that curious affectation of jargon and word-play by the learned class, which lasted from the time of Virgilius Grammaticus to the time of Lyly,

‘Put l to sore, then sorel jumps from thicket.

If sore be sore, then l to sore makes fifty sores; O sore L,’ etc.

Indeed Ford has printed, as prelude to his ‘Fame’s Memorial,’ quite as bad an acrostich with the word ‘Devonshire’:

DEVotion to the careless is meer folly,
 No SHallow envy of malicious IRE, etc.

at the end of the volume, of some later Anglo-Saxon entries including this one : Aethelweard cyth Ceolbrehte thaet ic wille thaet thu agife tha twegan daelas thaere teothunge from Bedewindan, 'A. informs C. that I will have thee give the two parts of the tithes from Bedwin.' This is Bedwin in Wiltshire, in early Wessex Charters 'Bedewind (-de),' in Domesday Book 'Beduinde (-ine).' These two local indications, combined perhaps with the unique character of the script, justify us in assigning this MS. to a Cornish¹ (i.e. SW. British) scrip-torium (cf. *Athenaeum* of Dec. 23, 1911).

The text can hardly be later than the earlier part of the ninth century, since *nī*, *nām*, etc. are current for 'nostri,' 'nostrum,' etc. (along with the symbols usual from the ninth century onward, *nī*, *nām*, etc.), and the cursive *e* form (with the lower curve turned backward) is freely used, especially by the second scribe. It is the work of two scribes, one of whom writes as far as fol. 43^r, while the other writes the rest. Both use a script of fairly cursive type (suitable for a 'hand Bible' like this), a prominent feature of which is a high-backed *a*. But on the first page the script has not altogether the same aspect, and the opening lines of the second page (fol. 1^v = Plate IV) are quite calligraphic, so that the first scribe seems to have had a 'set off' from the hand of one (or more) of his fellows. The master hand that constructed the initial XPI 'Christi,' which may be compared with the initial in Plate XVII, is apparently the writer of these opening lines of the page. The *v*-form of *u* (a characteristic of Welsh script) is much favoured throughout the MS., also the frill ornamentation (seen in the marginal pendant of the initial X on fol. 1^v = Plate IV), when limbs of letters are fantastically projected into the margin (e.g. on fol. 12^v the top branch of *T* is continued in a corrugated line, on fol. 42^v there is drawn from the top of the letter *g* into the margin a thin line which terminates in waves of frills). Only *a* and *i* (even in 'bi') are subscript, not *o* nor *l*. There are some neat initials in this MS., e.g. on fol. 23^r IN in black and red, with dragons' heads. At the end of a Gospel stands 'Finit. amen,' or the like.

The abbreviations are :

ante añ.

apud ap̄.

aut ā.

autem the h-symbol.

bene b (with cross-stroke).

(*caelum* and *caput* are written in full).

contra. The second scribe uses a reversed *c* transected by a long stroke.

The first scribe expresses the word by the 'con' symbol followed by the 'tra' symbol.

cuius cš.

¹ It was not till Athelstan's time that the SW. Britons or, as they were called, West Welsh, were confined to Cornwall.

cum c̄.

dico dī ‘dicit,’ dñt ‘dicunt,’ dḡ ‘dixit’ (on fol. 61^r the letter *t* is written above the *x*, presumably a correction of ‘dixit’ to ‘dicit’), dṛ ‘dicitur,’ dcs ‘dicens,’ dfs ‘dicentes.’ This last abnormal abbreviation is used freely by both scribes.

eius the Insular symbol (with the ‘tongue’ either hanging down or horizontal).

enim the Insular symbol.

ergo g̃ (with the *o* directly over the *g*).

est the 2-form symbol, with or without a comma below. This comma is sometimes so large in comparison with the curve above the line as to be not unlike the ‘igitur’ symbol.

et the 7-symbol.

etiam (written in full).

frater fr̄m ‘fratrem,’ fr̄s and frēs (fol. 64^r) ‘fratres.’

habeo hñs ‘habens’ (by the writer of the initial and the few opening lines on fol. 1^v).

hic h̄ ‘haec,’ h̄s ‘huius,’ h̄c ‘hunc.’ For ‘hoc’ *h* with dot above the shoulder.

id est i between dots (in interlinear glosses on the names of the apostles, by the scribe himself apparently, on fol. 7^r).

igitur g̃ (the curved form of *i* directly over the *g*).

inter the Insular symbol.

item iṫ (7^r nomina haec *item* primus Simon qui dicitur Petrus).

meus mñ̄ ‘meum.’

mihi m̄.

nihil n̄l.

nisi ñ̄.

nomen nō ‘nomen,’ nōe ‘nomine,’ nōa ‘nomina.’

non ñ̄.

noster n̄r ‘noster,’ n̄i and n̄i ‘nostri,’ etc. On fol. 4^v panem nñ̄ substantialem da nobis hodie et demite (*sic*) nobis debita n̄a. The second scribe prefers n̄i, n̄o, etc.

nunc n̄c.

omnis. Sometimes ðes ‘omnes,’ ða and oñ̄a and ðia ‘omnia.’ But the word is generally shortened merely by the use of the m-symbol, ðnis ‘omnis,’ ðnes ‘omnes,’ etc.

pater p̄r (fol. 62^r). Generally the word is shortened merely by the use of the ‘er’ symbol.

per the Insular symbol.

populus (written in full).

post p̄ (by both scribes).

potest þ followed by the 'est' symbol (fol. 48^r). Also (fol. 64^r) we find the word shortened merely by the use of the 'est' symbol, the right-hand branch of the *t* of *pot* being used as the horizontal stroke of the symbol.

prae p̄.

pro the ordinary symbol, but the winding stroke touches but does not transect the shaft of the *p*.

propter. The first scribe uses the Insular monogram of 'pro' and 'per' (i.e. the 'pro' symbol with a 'tail' added to the *p*). The second shortens the word by the use of the 'pro' symbol and of the 'er' symbol.

quando qñ.

quantum qñm (fol. 56^r *quantum* iactaretur lapis).

quare q̄re.

quasi q̄si.

que q̄ and q; (similarly q;m 'quem').

qui q̄ 'qui,' q̄s 'quis,' q̄d 'quid,' q̄ (with close *a*) 'qua,' q̄ 'quo.' For 'quae' q; and q̄ (also seq̄ns 'sequens,' etc.). For 'quod' and 'quam' the Insular symbols. For 'quem' q̄ (with the 'm'-stroke) is used by both scribes (see also 'que,' above).

quia the Insular symbol.

quippe (written in full or with the help of the 'qui' symbol).

quomodo q̄mo.

quoniam q̄m (both scribes).

quoque q̄q̄ (or with the use of the 'quo' and 'que' symbols).

quot q̄ (or with the use of the 'quo' symbol).

respondit respoñ.

saeculum (written in full).

secundum the Insular symbol (fol. 48^v). Followed by *a* it denotes 'secunda' on the same page. The Continental s̄cdm written (in capitals) as a title-heading on fol. 58^v is, I think, a later addition.

sed (1) s̄ (2) s between dots with no abbreviation stroke.

sicut s̄ (both with the straight and with the curved form of *i*).

sunt s̄.

super s̄r̄.

tamen tñ.

tantum tñ.

tibi t̄.

trans t̄s (by both scribes).

tunc t̄.

vel l̄ (or with cross-stroke).

vero ũ (by the first scribe usually) and v (by the second scribe, rarely by the first).

vester uī ‘vester,’ uī and uī ‘vestri,’ etc. Often the two types occur on the same page, e.g. fol. 3^r ut videant opera uīa bona et magnificent patrem uīm. Since we find elsewhere ūa, ūi, etc. (with stroke over the *u*) used for ‘veri,’ ‘vera,’ etc. (see below on the ‘er’ symbol), we can understand the preference (particularly evident in the practice of the second scribe) for the uī type in all parts except ‘vestrum.’ For while uī, uā, etc., might be misread as ‘veri,’ ‘vera,’ etc., uīm cannot be confused with ‘verum,’ the symbol of which is ūum. Hence, e.g. fol. 48^v cor uīm . . . et lucernae uīae.

ut ū.

usque (written in full or with the help merely of the ‘que’ symbol).

Syllable-symbols:—

m. Final *m* or preconsonantal medial *m* (e.g. in ‘ambo,’ ‘tempus’) is expressed by the hooked *m*-stroke.

n ī ‘in’ (also in ‘inde,’ ‘iniquus,’ etc.).

con a reverted *c*.

en m̄ ‘men’ (e.g. in ‘nomen,’ ‘vestimentum,’ etc.).

er ī ‘ter’ (e.g. in ‘frater,’ ‘pater,’ ‘inter,’ ‘propter,’ etc.); ū ‘ver’; b̄ ‘ber.’

ra p̄ ‘pra,’ t̄ ‘tra,’ f̄ ‘fra.’

re ḡ ‘gre’ (e.g. in ‘congregans’).

ri p̄ ‘pri.’

runt r̄t (but on fol. 11^r tuler̄ corpus eius et sepeliēf̄t). Similarly b̄t ‘bunt.’

um ī ‘rum’ (the first scribe uses the ordinary abbreviation stroke, the second the *m*-stroke). c̄ ‘cum’ (e.g. in ‘locum,’ ‘circum’). Also n̄d ‘nondum’ (fol. 73^v in quo *nondum* quisquam possitus erat).

ur. For ‘tur’ (final or, e.g., in ‘turba’) the right-hand branch of *t* ends in a curve, often continued into a spiral.

us. For ‘bus’ a ligature of *b* and *s* with a cross-stroke through the *b* is often used (e.g. fol. 49^v). Also b̄z and similarly īz ‘ius,’ n̄z ‘nus,’ ēz ‘eus,’ ḡz ‘gus,’ etc.

Also *m*’ ‘mus,’ *n*’ ‘nus.’ Sometimes this apostrophe becomes almost a small circle (as in ‘unus de XII’ on fol. 56^r, etc.).

Specimens of Spelling:—

Double and Single letter, e.g. mitens, nolet for ‘nollet,’ possitus, divissus, Farissei, missit, ussura, obtullerunt.

e and *i*, e.g. dedit for ‘didicit.’

o and *u*, e.g. turtoribus for ‘tortoribus,’ putius for ‘potius,’ mondo for ‘mundo.’

c and *q*, e.g. (in the Acrostich) ce for ‘que.’

Hard and Soft Consonant, e.g. (in the Acrostich) necasti for ‘negasti.’

Also cheme for ‘hieme’ (‘Orate autem ut cheme non fiat futa (*sic*) vestra

vel sabbato'), seodoprofete for 'pseudoprophetae,' periat, pilipus for 'Philippus,' hipochritae.

4. The Cambridge Juvenius. The Cambridge University Library acquired from the Holdsworth collection a MS. of Juvenius' poetical version of the Gospels, written by a scribe Nuadu, and containing Welsh glosses and passages. The name Nuadu seems Irish (the Welsh form would be Nudd), and there are a few Irish glosses beside the Welsh; so that Nuadu is thought to have been an Irish monk in a Welsh monastery (cf. Thurneysen in 'Revue Celtique' 2, 91 sqq.). Another theory is that these Irish glosses were transcribed from an Irish original. The various hands in the volume (with shelf-mark Ff IV. 42) are enumerated by Bradshaw in conjectural order of time thus:

- (1) the scribe of the text, with his subscription in Welsh, *araut di nuadu* 'a prayer for N.' (at the end of the text)—'saec. ix.'
- (2) the writer of seven glosses on foll. 3-4—'saec. ix.'
- (3) the writer (on fol. 55^v col. i) of the Latin verses addressed to Fethgna and (originally,¹ on the top margins of foll. 24-25) of the three Welsh stanzas or Englyns (published last by Rhys 'The Juvenius Englyns' in 'Cymmrodor' 18, 103)—'saec. ix.'
- (4) the writer on foll. 55^v col. ii of a singular Latin rhythm, beginning 'Arbe terna'—'saec. x.'
- (5) the writer on fol. 1^r (=Plate VII) of some grammatical matter and of nine Welsh triplets (published last by Stokes in Kuhn's 'Beitraege' 7, 410). Also some glosses in the earlier part of the volume (foll. 2^r-6^v, 15^r)—'saec. x.'
- (6) the writer of eight glosses and a few strange 'Hisperica famina' (foll. 24^r-53^r), written in very clumsy, roughly formed letters—'saec. x.'
- (7) the writer of the main body of Welsh glosses, from fol. 7^r (7^v=Plate VI) to the end of the MS.—'saec. x-xi.'

Specimens of various hands are given in Plates VII (of fol. 1^r), VI (of fol. 7^v). It is clear that Welsh minuscule script is capable of great variation of type. The rude, sprawling letters of the text are far removed from the neat, compact script of fol. 1^r and of fol. 55^v col. i; while the script of fol. 55^v coll. ii is nearer the Anglo-Saxon type. The main body of glosses (see those of fol. 7^v in Plate VI) recall the rounded script of Sulgen, the Llandaff 'scholasticus' (Plate II).

The abbreviations are :

apud aþ.

aut ā.

autem the *h*-symbol; sometimes āt.

¹ Cut off by a ruthless binder, but still preserved.

contra ƿƿ.

cuius cſ.

cum c̄.

dico dī ‘dicit’; dīms ‘dicimus’; dīnt ‘dicunt’; dīr ‘dicitur.’

est ē- and ē̇. (In col. ii of fol. 55^v the 2-form with dot beneath.)

esse eē.

et the Insular symbol in various forms.

etiam etī.

habeo hī ‘habet.’

hic h ‘haec’; h ‘hoc.’

homo hōis ‘hominis’; hōium ‘hominum.’

id est .|.

inter the Insular symbol.

nihil nl (with cross-stroke through l).

nomen nō ‘nomen,’ nōe ‘nomine.’

non n̄.

noster. (I noted nō ‘nostro.’)

nunc nċ.

omnis oīa ‘omnia.’

per the Insular and Continental symbols.

post ṗ.

prae p̄.

pro the usual symbol.

quando qñ.

que q̇ and q̄.

qui q̇ ‘qui’; q̄ ‘quae’; for ‘quod’ the Insular symbol; q̇ ‘qua’; q ‘quo’;
q̄ ‘quam.’

quia the Insular symbol.

quoniam qm̄.

sed s̄.

sunt st̄.

tantum tm̄.

trans tñs.

tunc tċ.

vel l (with cross-stroke) and ū (taken from the original?). Both by the writer of fol. 1^r lower half.

vero v̇.

unde uñ.

ut ū (v̇ on fol. 55^v col. ii).

Syllable-symbols:—

m (e.g. ‘contempno’ as well as final *m*). The stroke is hooked at each end.

n i 'in.' In the Latin verses of col. i of fol. 55^v a cursive¹ form of *i* (a sinuous vertical stroke) is used for 'in,' apparently (but the page is rather illegible) without a suprascript stroke ('*in* coram stantibus istic,' '*in* cunctis populis splendebant lumina vitae,' etc.).

con *o*.

em *đ* '-dem'; *n* '-nem.'

er *ī* 'ter'; *ḅ* 'ber'; *ū* 'ver.'

re *ḡ* 'gre.'

rum *ṛ*.

runt *rī* (for 'bunt' but with suprascript stroke for *u*).

ur *t* 'tur'; *g* 'gur' (e.g. 'figura').

us *bs* (in ligature) with suprascript stroke '-bus' in the Juvenius, but *bz* in the Latin verses on fol. 55^v col. i, also *n* 'nus' and *m* 'mus' on col. ii of the same page (script approaching to the Anglo-Saxon type).

Specimens of Spelling :—

Double and Single letters, e.g. epentessis for 'epenthesis,' protessis for 'prothesis,' occassus, ollim, suppremus, reffero; iusa, amisa.

e and *i*, e.g. relegio, decio; dificio, senix.

o and *u*, e.g. Sedolius, modolari.

g and *gu*, e.g. langor.

si for assimilated *ti*, e.g. appossio for 'appositio.'

Hard and Soft Consonant, e.g. sinagope for 'syncope,' apogope; praes-piter for 'presbyter,' scropibus.

n for preconsonantal *m*, e.g. nanque.

Syntax marks have been added by a corrector to explain the construction of the sentence, e.g. on fol. 31^v in the phrase 'superbia gaudet' a dot and dash over Subject and Verb. On the same page he has added letters (with the same intention²?) over words, e.g. Cōmpōsitas cāntu īungīt mōdolante chōreās.

Plate VI shews several examples of the syntax marks, e.g. in l. 7 the comma over the Adjective *horribili* and its Noun *cruore*; also of grammatical glosses, e.g. l. 12 and l. 13 *ablativus*.

5. The Cambridge Computus Fragment. Dr. Quiggin describes in the 'Zeitschrift für Celtische Philologie' of October, 1911, a fragment of an

¹ This form of *i* appears frequently (rising high above the line) in the subscription of the Stowe St. John's Gospel fragment, in the ligatures *ri*, *Fi*. This fragment is in Irish minuscule of a semi-cursive type, not unlike the Book of Dimma (cf. 'Early Irish Minuscule Script,' p. 12).

² Rhys (in a letter) suggests the possibility that *f* may be a short symbol for a gloss (usually explained as Irish and meaning 'sub fine') which is written elsewhere in full in this MS., *fodeud* or *fodeut* or *fodiud* (e.g. over *convivia laeta* on fol. 40^r). This gloss, he thinks, may possibly imply that the words to which it refers are to be construed together. The *a*, *b*, *c* will then indicate their sequence in the construction: (*a*) iungit, (*b*) compositas choreas, (*c*) cantu modolante.

old Welsh Computus recently added to the Cambridge University Library (Add. 4543), of which Plate VIII presents the Welsh passage. The other page has two faint diagrams, one of the Sphere of Pythagoras. Accompanying this fragment is another scrap identical in size, which evidently formed part of the same volume. It consists of a portion of a Calendar with 19-year cycles. With what year these cycles began we cannot tell. The first cycle preserved in this fragment ends with 930. At the year 938 a different hand has made an entry of King Athelstan's death: *hic adelsta[n]*, how much later than the text we cannot tell. Each cycle begins with an initial (with dragon-head ornamentation).

A single page in Welsh cannot furnish much in the way of abbreviations; and the other pages contain merely numbers and the like. There are only the Word Symbols:

est the 2-symbol with a dot below (see the fourth last line in the Plate),

id est i between dots,

inter the Insular symbol (line 12),

post þ;

and the Syllable Symbols for *m* and *er*; besides some capricious suspensions of Welsh words and of the word 'Januarias'; also the universal Kt 'Kalendas.'

6. The Cambridge Martianus Capella. In the Library of Corpus Christi College, Cambridge, is a MS. (no. 153) of Martianus Capella, written by a number of scribes and containing a number of Welsh glosses. Dr. James in his Catalogue of the College MSS. distinguishes the scribes as follows: 'Quires 1 and 2 as far as fol. 16^r col. 2 *med.* are in a fine flat-topped hand. In the lower part of col. 2 of 16^r there is a change to a hand of 'Hiberno-Saxon' aspect, not flat-topped. This continues on fol. 16^v. On fol. 17^r col. 1 is another hand of the same school, which appears nowhere else in the book; and col. 2 is in a larger and very rough hand of the same type. . . . Foll. 19-28 (including all quire 3) are in one good round hand, still not flat-topped. The vellum differs from what precedes and follows in being whiter and less stiff . . . With quire 4 the first (flat-topped) hand resumes, but writes more closely . . . Fol. 63^r is wholly in a different hand, not flat-topped; rather pointed . . . Fol. 67^v, with geometrical figures, is wholly in another hand. . . . Fol. 69 is the first leaf of a new volume. . . .' He adds: 'A connexion of this book with St. Davids is, to my mind, rendered probable by the fact that Bp. Davies was interested in the antiquities of his diocese and that he corresponded with Abp. Parker about MSS.'

The abbreviations are:

ante añ.

apud aþ.

aut ā.

autem the *h*-symbol, also ùt and (the Continental symbol) aūt.

bene \bar{b} with cross-stroke.

contra a reverted c (the 'con'-symbol) traversed by a cross-stroke. The word is also expressed by the 'con'-symbol followed by the 'tra'-symbol.

cuius $c\bar{s}$.

cum \bar{c} .

dico $d\bar{n}t$ 'dicunt'; $d\bar{m}s$ 'dicimus'; $d\bar{c}s$ 'dicens'; $d\bar{r}e$ 'dicere'; $d\bar{c}m$ 'dictum'; $d\bar{c}a$ 'dicta'; $d\bar{r}$ 'dicitur'; $d\bar{n}r$ 'dicuntur.'

eius the Insular symbol.

enim the Insular symbol.

ergo \bar{g} and $e\bar{r}$.

est \div and \div and \div and the z -symbol (with or without a dot below).

et the Insular symbol.

etiam $e\bar{t}i$.

frater $f\bar{r}$.

genus $g\bar{n}s$ 'genus'; $g\bar{n}s$ 'generis'; $g\bar{n}e$ 'genere'; $g\bar{n}a$ 'genera,' etc.

habeo $h\bar{t}$ 'habet'; $h\bar{n}t$ 'habent'; $h\bar{r}e$ 'habere'; $h\bar{n}s$ 'habens.'

hic h 'haec'; h (with dot above the shoulder or at the right-hand side) 'hoc'; $h\bar{s}$ 'huius'; $h\bar{c}$ 'hunc.'

homo $h\bar{o}$ 'homo'; $h\bar{o}s$ 'hominis'; $h\bar{o}s$ 'homines,' etc.

igitur \bar{g} and ig (with the 'ur'-symbol).

inter the Insular symbol.

meus $m\bar{m}$ 'meum.'

mihi \bar{m} .

modo \bar{m} .

nihil $n\bar{l}$ (or with cross-stroke through the l).

Nam \bar{n} with cross-stroke through the last upright.

nisi \bar{n} .

nobis $n\bar{o}\bar{b}$.

nomen $n\bar{o}$ 'nomen'; $n\bar{o}e$ 'nomine'; $n\bar{o}a$ and $n\bar{o}ia$ 'nomina.'

non \bar{n} .

noster $n\bar{r}$ 'noster'; $n\bar{r}i$ 'nostri,' etc.

numerus $n\bar{u}s$ 'numerus'; $n\bar{u}i$ 'numeri'; $n\bar{u}m$ 'numerus,' etc.

nunc $n\bar{c}$.

omnis $o\bar{s}$ and $o\bar{m}s$ 'omnis'; $o\bar{m}i$ 'omni'; $o\bar{m}s$ and $o\bar{e}s$ 'omnes'; $o\bar{a}$ 'omnia,' etc.

pater $p\bar{r}$.

per the Continental symbol (once the Insular, perhaps mechanically transferred from the original).

post \bar{p} .

potest $p\bar{t}$ and $po\bar{t}$.

prae \bar{p} .

pro the usual symbol.

proprius the 'pro'-symbol surmounted by *i* (thus making a monogram of the 'pro'- and 'pri'-symbols) and followed by the Case-ending, -*us*, -*i*, -*o*, etc.
propter pp with horizontal stroke either above the two letters or traversing their lower shafts.

quando qñ and qño.

quantum qñm.

quasi qñi.

que q and q; and qz.

qui, etc. q̇ 'qui'; q̇ 'quae'; for 'quod' both the Insular and the Continental symbol; q̇ 'qua'; q̇ 'quo'; q (with the *m*-stroke above) 'quem'; q̇ 'quam.'

quia the Insular symbol.

quoniam qñm.

quoque qñ.

quot q̇ and q̇.

secundum the Insular symbol (either alone or followed by *um* for 'secundum,' by *us* for 'secundus,' etc.

sed s̄.

sicut s̄ⁱ.

sine sñ.

sive sñ.

sunt sñ.

super sñ.

tamen tñ.

tantum tñ.

tibi t (the *i* to the right rather than over the centre of the *t*).

trans tñ (once; so possibly transferred from an original).

tunc tñ.

vel l or l with cross-stroke.

vero v̇ and once ũ.

unde uñ.

usque uñ.

ut v̇.

Syllable-symbols :—

m. The line is hooked at each or one end.

n ñ 'in' (also 'deinde').

con ɔ.

em d̄ 'dem.'

en m̄ 'men.'

er ñ 'ter'; ñ 'ber'; ũ 'ver.' Also doče 'docere.'

it \bar{x} 'xit' of 'dixit,' 'fixit,' etc.

ra, re, ri \bar{p} 'pri'; \bar{g} 'gre'; \bar{t} 'tra'; \bar{p} 'pra'; \bar{g} 'gra.' The double comma often resembles the form of *n*.

rum \bar{r} .

runt \bar{r} t.

ur both the apostrophe-symbol and the \bar{z} -symbol in 'tur,' 'gur': (e.g. 'figura').

us \bar{z} in 'bus,' 'tus,' etc.

\bar{t} 'tus'; ei' 'eius.'

\bar{t} 'tus,' \bar{m} 'mus,' etc.

Specimens of Spelling :—

Double and single letters, e.g. confussus, possitus, iusis, atinaet for 'attinet.'

o and *u*, e.g. iovenis.

e and *i*, e.g. creminibus.

gu and *g*, e.g. lingua, urguens.

ae for *e*, e.g. atinaet.

Also nutiquam, nuncipo.

Syntax marks are used (e.g. on fol. 17^r a dot and dash over Adverb and Verb in 'nunquam poterit'). Bradshaw 'Collected Papers' distinguishes :

A=Text and most of the glosses—saec. ix.

B=A few glosses—saec. x.

His 'saec. ix' I would interpret as 'saec. ix ex.' For the abbreviations of 'usque,' 'ra' seem to bring the MS. down, if not to the tenth century, at any rate to the end of the ninth. Earlier Irish (and presumably Welsh) scribes write *usque* in full and express 'ra' by two separate commas, not united into the *n*-form. The by-form of *r* normal after *o* (really a majuscule *r* without the shaft) is used not only after *o*, but after *e* in this MS.

The two Plates (IX of fol. 17^r, X of fol. 67^r) shew four widely divergent types of script. The neat type of col. i and the upper part of col. ii on Plate X is characteristically Welsh. We shall find it preserved in the calligraphy of St. Davids as late as the end of the eleventh century. The rest of col. ii we should assign to an English rather than to a Welsh scribe, had we not already found approximation to the Anglo-Saxon type in the last page of the Cambridge Juvenius, not to mention some entries in the St. Chad Gospels. The use of the abbreviation \bar{v} 'ut' in this column and in the Juvenius page makes it probable that the writers are Welshmen and not Englishmen, or at least that they were inmates in a Welsh monastery.

7. The Leyden and Berne Logical Fragments. Written in a script of the same type as the Oxford Ovid, but more 'fantastic,' is a fragment (of one leaf) in the Leyden University Library (Voss. Q 2, fol. 60) and another (of

twelve leaves) in the Berne Town library (C 219 [4]). The Leyden fragment, which offers a Welsh (or Cornish) gloss *muhið* (Dat. Sing.) 'ebeno' (modern Welsh *muchudd*), contains the end of Boethius' translation of Porphyrius' 'Isagoge,' with a Loric-prayer¹ appended by a later scribe (cf. Friedel 'La Loric de Leide' in the 'Zeitschrift Celt. Phil.' 2, 64), on one page, while the reverse page is blank. The Berne fragment, which offers what seems to be a Welsh (or Cornish) gloss *ermón* 'heteronyma,' contains Augustine's 'Categoriae' from the beginning ('cum omnis scientia') to near the end ('sive loqui licet non ex eodem'). The two fragments probably belonged originally to P. Daniel, who acquired some MSS. of Fleury and other libraries, and passed (1) to Leyden, through the hands of Petau and Voss, (2) to Berne, through the hands of Bongars. The size of the page and the appearance of the script suggest that they formed part of one and the same volume, a volume of Logical contents².

I combine their abbreviation symbols in one list :

ante añ.

apud ap̄.

aut ā.

autem the *h*-symbol, and sometimes aū (the Continental symbol).

contra (see the Syllable-symbols 'con' and 'tra').

cuius cš.

cum c̄.

cuncti, etc. ccī, etc. This is a notable symbol.

dico, etc. dī 'dicit,' dīms 'dicimus,' dā 'dixit,' dfe 'dicere,' dcm 'dictum,'

dca 'dicta,' dī 'dicitur,' dnr 'dicuntur.'

eius the Insular symbol.

enim the Insular symbol.

ergo ḡ.

est ÷ (often in the shape of the Numeral 2 with a dot below).

et the Insular 7-symbol.

etiam etī.

facio fcae 'factae.'

¹ I. e., a prayer in which the divine protection is sought for each and every part of the body. These Loricæ, 'prayer-breastplates,' give us an interesting glimpse at the anatomical knowledge of the times. Is it possible that they were adopted by the early missionaries as a guard against the spells which the heathen sorcerers directed against them? Such spells often took the form of leaden execration-tablets with malignant specification of the various parts of the body: 'Malchio Niconis oculos, manus, digitos, brachia, capillnm, capnt, pedes, femur, venter, nates, umbilicum, pectus, mamillas . . . defigo in has tabellas' (cf. 'Notizie d. Scavi,' 1901, p. 207).

² Perhaps not very dissimilar to those of St. Petersburg F. v. Class. 7 (Porphyrii liber Isagogarum, Boethio interprete; Aristotelis liber Categoriarum X, Boethio interprete; S. Augustini tractatus de Categoriais Aristotelis; S. Augustini tractatus de Dialectica). This is a MS. of 'saec. ix ex.' from Corbie Library. Much the same works are included in a tenth-century MS. in the Library of Corpus Christi College, Cambridge (no. 206).

genus gñs and geñs¹ 'genus,' gñe 'genere,' gñā 'genera,' etc.

habeo hñ and also hēt 'habet'; hñt 'habent'; hñe and hñe 'habere.'

hic h 'haec'; h 'hoc'; hñ 'huius'; hñc 'hunc.'

homo hō 'homo'; hōi 'homini'; hōe and hōie 'homine'; hōium
'hominum,' etc.

id est .| (also *i* followed by the 'est'-symbol).

igitur g with suprascript *i*; also *g* or *ig* with suprascript 'ur'-symbol.

inter the Insular symbol.

modo m̄ (also hñm̄ 'huiusmodi').

nam N with cross-stroke through last upright 'Nam.'

nihil nñ.

nisi ñ.

nobis nob.

non ñ.

noster nr̄ 'nostri,' etc.

numerus nūs 'numerus,' nūi 'numeri,' nūm 'numerus,' etc.

nunc nñ.

omnis ōis and oñs 'omnis'; ōi and oñi 'omni'; oñs 'omnes'; ōia and
ōa and oñā 'omnia,' etc.

per the Insular and the Continental symbols.

post p̄ and p̄.

potes p̄i (also p̄ followed by the 'est'-symbol; p̄ followed by the 'est'-
symbol).

prae p̄.

pro the usual symbol, often with the winding-stroke touching, but not tran-
secting, the shaft of the *p*.

propter (1) p̄p̄ (2) p̄p̄ with cross-stroke through the lower shafts (3) the *pro*-
symbol followed by p̄.

quando qño.

quantum qñm and qñm.

quasi qñl.

que q̄ and q̄:

qui, etc. q̄ 'qui'; q̄ and q̄: 'quae'; for 'quod' the Insular symbol, but
with the winding cross-stroke in two pieces; q̄ 'quo'; q̄ 'quam';
q̄ (with the *m*-stroke above) 'quem.'

quia the Insular symbol.

quoniam qñm.

quoque qñq̄.

quot qñl.

reliqua rñ.

¹ Perhaps this is merely the substitution of a stroke for suprascript *u*. In that case the only
real abbreviation symbol is gñs.

rerum rī.

secundum the Insular symbol, often followed by *um* or *dum*.

sed s̄.

sicut s̄ⁱ.

sine sñ.

sive sū.

sunt st̄.

super sī (sp̄ in the Lorica).

tamen tñ.

tantum tñ̄ (also tañ̄, a rare form, which would inevitably be transcribed as 'tamen').

trans tš.

tunc tč.

vero v̄.

unde uñ.

usque uš.

ut v with comma above.

Syllable-symbols:—

m (e.g. 'complecto,' as well as final *m*). The stroke is hooked at each end.
n (not merely 'in,' but any *n*, e.g. 'proveniunt'). The stroke is not hooked.
con ɔ.

em d̄ 'dem'; *n-* 'nem.'

en m̄ 'men.'

er ī 'ter'; *ber* 'ber'; *ū* 'ver.' Also the rare symbol d̄ 'der' (e.g. 'considero').

is l̄ 'lis.'

or f̄ 'for' (e.g. 'forma').

ra, re, ri p with comma (or curved *i*) above 'pri'; *g* 'gre' (e.g. 'nigredine'); *t* 'tra'; *g* 'gra'; *p* 'pra.'

um r̄ 'rum'; *d* and *d* followed by comma and d̄ 'dum.' This 7-symbol is also used after other letters, e.g. 'actuum.'

unt (not merely rī 'runt,' but other endings, e.g. '-dunt,' '-gunt,' etc.).

ur c̄ 'tur'; *m* with the 2-symbol above 'mur.'

us b̄ and b̄₃ 'bus' (often a ligature of b̄₃ with a suprascript stroke for *u*); *n*; and n̄₃ 'nus,' etc. Also *n* with large round comma above (in 'nusquam').

Specimens of Spelling:—

Double and Single Letter, e.g. ussia for 'ousia' (in the glosses), possitus, omissit, oculus, reppetō, tulleris for 'tuleris'; agresurus, crasus, posident.

o for *u*, e.g. moco, communis.

i for *e*, e.g. dinique.

v and *b*, e.g. brebis, devemus.

c for *qu*, e.g. the Conjunction coque.

gu and *g*, e.g. *longue*; *sanginem*.

h omitted, e.g. *omo*, *abent*.

si and assimilated *ti*, e.g. *sensiat*; *Ortentius* for 'Hortensius.

qu for *qui*, *equum*.

b and *p*, e.g. *prachia*; *scabulos* for 'scapulas.'

n for preconsonantal *m*, e.g. *nanque*.

ae for *e*, e.g. *aea* (in the *Lorica*).

Also, e.g. *nuncipo*; *careunt* for 'carent'; *sepero*, *Tertera* for 'Tartara.'

Grammatical glosses are used, e.g. *dā* (i.e. *dativus*) over *ebeno* in line 13 of col. i of Plate XIII. Also 'syntax marks' above or under the words which are to be taken together, e.g. under *alia* and *vocabula* in line 1 of col. i of Plate XII.

It will be seen from the plates (XII, XIII) that two types of script are used: (1) by the scribe (or scribes) of the text and of most of the glosses, that rounded type which appears in the Oxford Ovid, and, less developed, in the entries made by Sulgen, the Llandaff teacher, in the St. Chad Gospels; (2) by the scribe of the *Lorica* and of a few glosses, a type (less widely removed from pre-Carolingian Continental minuscule) which rather suggests comparison with the Oxford Liber Commonei and with the deed of gift in the Lichfield Gospels.

8. Oxford, Bodl. 572. In the Bodleian Library there is a MS. which Zeuss in his 'Grammatica Celtica' named the 'codex Oxoniensis posterior.' Its shelf-mark is Bodl. 572. It is a composite volume, and only the first half¹, foll. 1-50, bears on our investigation. Bradshaw ('Collected Papers,' p. 470) resolves this first half into four separate parts:

- i (of which only a single leaf remains, fol. 1 of our MS.). The *Missa S. Germani*, prayers used apparently in Cornwall.
- ii (foll. 2-25). A Treatise on the Mass (foll. 2-13), followed by the Book of Tobit (foll. 14-25).
- iii (foll. 26-40). Two Epistles of St. Augustine, *de Orando Deo* and *de Igne Purgatorio*.
- iv (foll. 41-50). A Latin conversation-lesson² (including the passages 'de Beneficiis,' 'de Raris Fabulis').

All four seem fairly contemporaneous, of the tenth century, but shew great variety of script and of scribes. The St. Augustine (part iii) was written by the 'notarius' Bledian, who signs his name after both treatises: (1) (fol. 36r) *quicumque hanc aepistolam Agustinus (leg. -ni) de orando Deo ad Probam omni tempore scrutatus*³ (*leg. scrui-*) *fuerit, ne obliviscetur (sic) anime notarii Bledian,*

¹ The rest, foll. 51-106, is really a separate MS. (or pair of MSS.) written in France in the ninth century. That it has been bound up in one volume with the first half is a mere accident.

² This interesting relic of a Welsh monastery school, printed in the Philological Society Transactions of 1860-1861, pp. 238 sqq., is being edited by Dr. W. H. Stevenson.

³ Cf. St. Moling's subscriptio in the Book of Mulling: 'O tu quicumque . . . scrutatus fueris vel etiam videris haec volumina.' See also Bradshaw 'Coll. Pap.' p. 473.

pulsando divinas aures pro eo. 'Whoever shall peruse at any time this epistle of Augustine to Proba on Prayer to God, let him not forget the soul of the writer Bledian, in importuning the divine ears on his behalf.'

(2) (fol. 39^v) Bledian scriptor huius epistolae rogat Deum misericordiae ut, sicut erudiuntur scientiae indagantium hanc scedulam Agustinus (*leg.-ni*) de purgatorio igne, ita deprecantibus singulis, qui inlexerint (? *leg. intellexerint*) has apices scrutari et intelligere, ut liberare animam meam de illo barathri igne dignetur Deus. 'Bledian the scribe of this epistle asks the God of mercy that, even as the comprehensions of students of this document of Augustine on Purgatory fire are improved, so, by the intercession of each one who understands (? reads) to peruse and understand these characters, may God be pleased to deliver my soul from that fire of the pit.' Bledian (see Plate XV) uses a script that may be called Insular; but most of the scribes write a Continental hand or else employ a mongrel script, half Continental, half Insular. The time at which the collection was penned was clearly a time when the Continental script was beginning to supplant the Insular in the scriptoriums from which these four treatises emanate. Plate XIV shews a page, the first page of the Book of Tobit, of which the opening lines are in predominantly Insular script, the rest in Continental (with Insular reminiscences).

The provenance of these four treatises is unknown. The first (fol. 1) clearly suggests Cornwall in sentences like these:

ut hi qui locum praeclarum atque notum ubique Lannaledensem, ubi reliquiae Germani episcopi conduntur, quanto ardentius¹, tanto citius visitare cupiunt ab omnibus infirmitatibus animae et corporis fideliter liberentur.

'that they who as speedily as fervently seek to visit Lannaled, a famous place and widely known, where relics of Bishop Germanus are kept, may be faithfully delivered from all infirmities of soul and body,'
or again:

De quorum collegio iste Germanus episcopus a sancto Gregorio Romanae urbis apostolico ad nos (? vos) missus, lucerna et columna Cornubiae et praeco veritatis effulsit. Qui Lannaledensis ecclesiae tuae prato sicut rosae et lilia floruit. Et tenebras infidelitatis quae obcaecabant corda et sensus nostros deterisit.

'Of which company Bishop Germanus, sent to us by Pope Gregory, shone out as the beacon and pillar of Cornwall and the herald of the truth. Who flourished even as roses and lilies in the grass-plot of Thy church of Lannaled. And dispelled the darkness of infidelity that blinded our hearts and senses.'

This is St. German, Bishop of Auxerre in the fifth century, who came twice on a missionary tour to Britain. King Athelstan, somewhere about the year 930, gave great pleasure to the West Welshmen by founding a church in his honour

¹ The scribe writes *ardensius* . . . *cicius*.

at a place in Cornwall which has ever since borne the name of St. German's. Athelstan made it the seat of a bishopric, afterwards transferred to Exeter (cf. Dugdale 'Monasticon Angl.' 2, 467; Leland 'Collectanea' 1, 71; Freeman 'Old Engl. Hist.' p. 145). I suspect that Lannaled was its native name and that this Mass was composed for Athelstan's foundation.

In any case we may regard the first treatise in the collection as a product of a Cornish, not a Welsh, scriptorium; for although there is a bare possibility that a Mass used in Cornwall might be transcribed in Wales, we find that the second treatise certainly comes from Cornwall.

The second treatise (foll. 2-25) is not, like the first, a fragment. That its present first page (fol. 2^r) is a real first page is shewn by the pious entry (used at the beginning of a treatise) in the top-margin 'in nomine Domini.' Its provenance is revealed by three Cornish¹ glosses (on fol. 14^r, 23^v, 25^r), published by Stokes ('Old Breton Glosses,' Calcutta, 1879, p. 21).

To the provenance of the third treatise there is no clue. Its Insular script cannot be used as a proof that it comes from Wales rather than from Cornwall; for the fourth treatise, written in Wales, has Continental script.

The fourth treatise has a number of glosses, which were proved to be Welsh and not Cornish (or Breton) by Loth² in an article in the *Revue Celtique* of 1893 (xiv, 70 'Les Gloses de l'Oxoniensis Posterior sont-elles Corniques?'). It cannot be regarded as possible that these Welsh glosses were transcribed (from a Welsh original) by a Cornish scribe. Although their appearance does not wholly condemn this theory; for some are actually a part of the text itself, the rest (the larger number) being additions (by the scribe of the text?) between the lines; still it is incredible that a Cornish scribe would leave Welsh glosses in their unfamiliar form, without making the few changes necessary to make them familiar to his readers. The nature of the contents, a Latin conversation-lesson, would make these changes imperative. Here is a specimen:

Vade ad equos et defer equum meum gilvum .i. *melin*, et pone frenum (i. *fruinn*) super caput eius, et sellam similiter super dorsum eius, et paglum (i. *fruinn*), camum (i. *cepister*), antella (i. *postoloin*), corbum (*corbum*), femorale *partuncul*, bullo .i. *bronnced*, etc., etc.

Welsh glosses like these (and the accompanying text) must have been penned in a Welsh scriptorium; probably, since the script is of Continental type, somewhere on the English borders³.

This Oxford MS. therefore is, like the Oxford MS. described in § 2,

¹ That they are not Welsh but Cornish (or Breton) is proved by their use of *do* and not *de* for the Preposition. This I say on the authority of Prof. Thurneysen.

² His conclusions are endorsed by Pedersen (*Vergleichende Grammatik der keltischen Sprachen* I, 13) and (in letters to me) by Rhys and Thurneysen.

³ For we shall find (§ 9) that Insular script flourished at St. Davids as late as the end of the eleventh century. Loth, in the article referred to above, suggests Gloucester or Somerset, supposing, not Cornish, but Welsh to have been spoken there.

a composite, of Cornish and Welsh portions, as that other of Breton¹ and Welsh portions. Both shew Anglo-Saxon additions, for the previously described MS. has an Anglo-Saxon Missal bound up with it, and this one has Anglo-Saxon prayers, which Bradshaw assigns to the eleventh century, in fol. 40, etc. The use of the English letter for the *w*-sound in a Cornish gloss (Plate XIV, line 23), *dowomisurami* 'compensabo,' is significant of the Celto-English relations in this locality at this time.

List of abbreviations (probably incomplete):

ante añ.

apud aṑ and aṑt (fol. 21^v).

aut ā.

autem the *h*-symbol, also āt and very frequently the Continental symbol aūt.

bene b with cross-stroke. This symbol is occasionally also used to denote the *be* of 'bene' (fol. 24^v) and the *ben* of 'benignus' (fol. 27^r).

caelum cñ 'caeli,' cño 'caelo,' etc. (often with cross-stroke through the *l*).

caput caṑ.

cuius cñ.

cum c̄ (the 'm'-abbreviation stroke is used).'

dico, etc. dñ 'dicat,' dñs 'dicimus,' dñx 'dixit,' dñe 'dicere,' dñr 'dicitur,' dñm 'dictum,' dñi 'dicti,' etc.

enim the Insular symbol.

ergo ġ.

est ÷ and, more usually, the Continental symbol ē (often with a dot on each side).

esse eē (often with a dot on each side).

et the 7-symbol.

etiam etī.

facio fñi 'facti,' fñā 'facta.'

filius fños and fñios 'filios.'

frater frñs and frñs 'fratres.'

habeo hñt 'habent,' hñe 'habere.'

hic h 'haec,' hñ 'hunc' (and 'hanc' on fol. 8^r Acceptens *hanc* praeclaram calicem), hñs 'huius.' For 'hoc' a dot is put above the shoulder of the *h*.

homo hñ 'homo,' hñis 'hominis,' hñi 'homini,' hñe 'homine,' hñies and hñes 'homines.'

¹ The Continental script of Bodl. 572 is not at all like the Caroline minuscule used by Breton scribes, e.g. in the Amalarius MS. in Corpus College Library, Cambridge, written in 952 at Landevenec in Brittany. (See the New Palaeographical Society's plate, no. 109). It has more points of resemblance to the manumission entries in the Bodmin Gospels (Brit. Mus. Add. 9381); that is to say to those written in Continental script, for a number of these entries are in Anglo-Saxon script. They are dateable from about 945 onwards.

ideo idō (throughout the Treatise on the Mass).

id est i between dots. Also the 'est' symbol preceded by the letter *i*.

igitur ġ and ig' (fol. 29^r).

meus mīm 'meum' (fol. 44^v).

mihi m̄.

miserīcordia mīsdissimus 'miserīcordissimus' (fol. 5^v).

modo m̄.

Nam N with cross-stroke through the last upright. In this symbol the second and third parts of the N are often combined into an upsweeping curve, so that the letter resembles a capital P, with the curve not joined to the top of the shaft.

nihil nī (or with cross-stroke through the *l*).

nisi n̄.

nobis nob (or with cross-stroke through the *ð*).

nomen nōa and nōia 'nomina.'

non n̄ (often used for the first syllable of 'nuntio' or perhaps rather 'nontio').

noster nī 'noster,' nīi 'nostri,' etc. Noteworthy are nīs 'nostros' (fol. 1^v *corda et sensus nostros detersit*), nrūm 'nostrum' (fol. 18^v *fratrem nostrum*).

numerus nūo 'numero.'

nunc n̄.

omnis oīs and oīs 'omnis,' oīi and oī 'omni,' oīs 'omnes' (see also under the 'm' Syllable-symbol, below), oīa and oīa and oīa 'omnia,' oīm 'omnium,' etc.

pater pī 'pater,' pīem 'patrem,' pīe 'patre.'

per the Continental symbol (once, fol. 39^r 'perfectis,' the Insular).

post p̄ and p̄.

prae p̄.

pro the usual symbol, but the winding stroke sometimes touches but does not transect the shaft of the *p*.

proprius the monogram symbol (i.e. the 'pro' symbol with suprascript *i*) followed by the Case-ending.

propter pp (with abbreviation stroke above or transecting the under-shafts).

Also, sometimes, the 'pro' symbol followed by the 'ter' symbol. On fol. 30^v, for example, we find this 'proter' symbol in the same line with the 'double p' symbol.

quaesumus q̄.

quando q̄ (expanded by the corrector, as an unfamiliar symbol, on fol. 24^v, etc.) and q̄no (also used for 'quanto') and q̄ndo.

quantus q̄na and q̄nta 'quanta,' q̄no and q̄nto 'quanto,' q̄m 'quantum.'

quasi q̄i.

que q; and q; (but on fol. 15^r the 'quam' symbol, in 'plagamque,' probably by error).

qui, etc. For 'qui' \dot{q} ; for 'quae' \bar{q} (also for 'que' of laqueus, eloquens, etc.); for 'quod' the Insular symbol or else $q\bar{d}$ (the Continental symbol); for 'quam' the Insular symbol; for 'quem' q with the *m*-stroke above; for 'qua' \dot{q} (with the open or close form of *a*); for 'quo' \dot{q} .

quia the Insular symbol. On fol. 15^r the corrector mistakes this for 'quoniam' and writes $qu\bar{o}$ (the Anglo-Saxon 'quoniam' symbol) above.

quomodo $q\bar{m}o$.

quoniam $q\bar{m}$.

quoque $q\bar{q}$.

quot $q\bar{i}$ (in 'quotquot' fol. 10^v).

reliqua rl (with cross-stroke through the *l*).

saeculum $scli$ (with cross-stroke through the *l*) 'saeculi,' etc.

secundum (1) the Insular symbol, (2) $sc\bar{d}m$ and $sc\bar{d}um$ (the Continental symbols).

sed \bar{s} .

sicut \dot{s} (the Insular symbol) and $si\bar{c}$ (the Continental symbol).

sine $s\bar{n}$.

sive. On fol. 2^v (in the account of the word 'amen': *sed propria interpretatio est vere sive fideliter*) the Insular 'sicut' symbol (\dot{s}) is used, probably by error.

sunt $s\bar{i}$.

lamen $t\bar{n}$.

tantum $t\bar{n}$. Also $t\bar{n}o$ 'tanto' (followed by $q\bar{n}o$ 'quanto,' fol. 29^r *tanto minus . . . quanto minus*).

tibi \dot{t} .

tunc $t\bar{c}$.

vel l (or with cross-stroke).

vero \bar{u} and \bar{v} . (See also under the 'er' symbol, below.)

vester $u\bar{r}i$ 'vestri,' etc.

unde $u\bar{n}$.

vobis uob (with cross-stroke through the *b*).

usque (written in full).

ut \dot{u} and \dot{v} .

Syllable-symbols:—

m. Final *m* or preconsonantal within a word (e.g. *semper, omnes*) is denoted in the usual way, by a stroke hooked at each end.

n i 'in.' The *m*-stroke is used, as also in the 'men' symbol, the 'ter' symbol (sometimes), the 'um' symbol (sometimes) and others.

en m 'men.'

er i 'ter,' \bar{u} 'ver,' 'uer' (e.g. 'verus,' 'fuerit'), \bar{b} (or with cross-stroke) 'ber.'

or \bar{f} 'for' (in 'forte').

\bar{it} (frequent), e. g. $\bar{di}\bar{c}$ 'dicit,' $\bar{di}\bar{x}$ 'dixit,' $\bar{unc}\bar{x}$, $\bar{dile}\bar{x}$, $\bar{fa}\bar{c}$, etc.

ra. The *n*-like mark (really two commas joined together) above *p*, *t*, *g* for
'pra,' 'tra,' 'gra.'

re \bar{g} 'gre.'

rz \bar{p} 'pri.'

runt (see *unt*).

um ($\bar{1}$) \bar{r} ($\bar{2}$) (more often) *r* with transected branch.

unt \bar{it} and \bar{r} (fol. 10^r) 'runt,' \bar{bt} 'bunt,' \bar{nt} 'nunt' (in 'desinunt' fol. 28^r).

ur. The $\bar{2}$ -symbol above *t*, *m* for 'tur' (final or medial, e. g. *futura*), 'mur.'

us \bar{b} ; 'bus,' \bar{m} ; 'mus.'

\bar{b} 'bus,' \bar{m} 'mus,' \bar{i} 'ius,' \bar{t} 'tus,' \bar{p} 'pus.'

$\bar{i}\bar{3}$ 'ius' (fol. 29^v).

Specimens of Spelling :—

Double and Single letters, e. g. *possitum*, *summere*, *dimitis*, *pasa sit*, *aegresus*
for 'egressus,' *acesi* for 'accessi,' *missit*, *occulus*.

ae and *e*, e. g. *maeam*, *grecae* . . . *latinae illae nuntiat*, *paessimum*, *faecit*.

o and *u*, e. g. *incolomitas*, *praestulari*, *respundit*, in *dummum tuam* for
'domum.'

e and *i*, e. g. *intigra*, *diliciis*, *ancella*, *sautlites* for 'satellites.'

Hard and Soft Consonant, e. g. *obtimum* ; *suplimis*, *pipinnis* for 'bipinnis,'
prespiter for 'presbyter,' *soltum* for 'soldum,' *cantela* for 'candela,'
fracmenta for 'fragmenta.'

sz and assimilated *ti*, e. g. *aecletia*.

n for preconsonantal *m*, e. g. *nanque*.

Also, e. g. *cirografo* for 'chirographo,' *Sencharif* for 'Sennacherib,' *inliniens*
for 'inlinens,' *elimosina*.

9. The Rhygyfarch MSS. Welsh calligraphy of St. Davids at the end of the eleventh century is represented by a couple (or trio) of MSS. connected with the sons of Sulien, who was Bishop of St. Davids in the years 1072–1078, 1080–1085, and who died in 1091. One son's name appears in these MSS. as Ricemarch or Rycymarch, usually known as Rhygyfarch the Wise. The second syllable of the name is the accented syllable. Another son's name appears as Johannes (in Welsh, *Ieuan*). These MSS., with their excellent original Latin verses, shew the high culture of this literary circle at St. Davids (see Lloyd 'History of Wales,' pp. 459–461). The three MSS. are :

(A) Corp. Coll. (Cambridge) 199 Augustine 'de Trinitate,' written between 1085 and 1091 by *Ieuan*, who adorns the MS. with several Latin verses of his own composition. Thus in the top-margin of fol. 9^v he has couched the usual prayer of a pious scribe (see my 'Early Irish Minuscule Script,' p. 47) in this couplet :

Conditor humanæ sobolis pariterque redemptor,
Nunc mihi praesidium scribenti ferre memento.

Similar prayers (often mangled by the binder) appear on the top-margins, in many cases preceded by a monogram of IO(hannes), like the Greek letter Phi. One is addressed to St. David, another to St. Paternus; whence Bradshaw ('Coll. Papers,' p. 457) infers that the MS. was written in the monastery of St. Paternus (Llanbadarn Fawr) in Cardiganshire. The end of the text is marked by another couplet (fol. 76^r=Plate XVI):

Quini ter libri magno sudore peracti
Sunt, Augustino tractati praesule summo.

After this comes a long Latin poem (of Ieuan's own composition; for he says:

vocitor quem [*lege qui*] rite Iohannes,
Haec qui dictavi scribendo quique peregi),

with a mention in one line of *Rycymarch sapiens* (the first word scanned as three long syllables) 'Rhygyfarch the Wise.'

A fuller account of the contents of the MS. will be found in the printed Catalogue of the College Library.

(B) A Psalter in the Library of Trinity College, Dublin (A iv. 20), written by a certain Ithael, with the initial letters painted by Ieuan. A specimen of Ithael's writing and Ieuan's painting will be found in Plate XVII (from fol. 73^v). There is a Latin poem at the end composed and perhaps penned by Rhygyfarch the Wise himself, of which a few lines may be quoted (the name is spelled *Ricemarch* and scanned as a short syllable followed by two long) (fol. 158^v):

Ergo mihi, nostra qui dicor gente Ricemarch,
Sulgeni genitus, nec non Iohannis adelphus,
Ithael asscripsit, studium cui nomen inaurat.
Psalmorum procures depinxit rite Iohannes.

Preceding the Psalter is the Martyrologium Hieronymianum (cf. Bradshaw 'Collected Papers,' p. 477).

(C) Macrobius 'in Somnium Scipionis' on foll. 66-93 of a British Museum MS. (Cotton Faustina C 1). The first part of the volume, as it now stands, contains a late Cartulary of St. Mary's, Huntingdon. The last part has the Rule of St. Benedict in twelfth-century script. Before the Macrobius text stands a Latin poem, the Lament of Rhygyfarch, in a novel metre. It begins:

Heu quia nos aetas duxit in isto
Tempore quo minitatur seva potestas
Pellere iure suo rite legentes

and contains the line (with *Ricemarch* scanned as three long syllables):

Haec ego Ricemarch defleo mestus.

Latin hexameters appear in the top-margin of fol. 80^r. The writing is Continental and not Insular; so that strictly speaking this MS. has no claim to be included in our investigation. Its connexion, however, with the Rhygyfarch tradition and the equal neatness of its Continental minuscule with the neat Insular minuscule of A and B may justify its inclusion. Its abbreviations are mainly Insular; but they had better not be included in the same list with those of the other two MSS. Another Insular feature of C is its use of 'syntax marks,' that is dots and strokes put above such words as are connected by the syntax of the sentence.

The abbreviations of *A* and *B* are :

ante añ.

apud ap̄.

aut ā.

autem the *h*-symbol.

bene b̄ (or with cross-stroke).

caelum c̄li 'caeli,' c̄lo 'caelo,' etc. (often with cedilla under the *l*).

caput c̄p̄.

civitas ciūi (any case).

contra the 'con'-symbol followed by *t* with the 'ra'-symbol.

cuius c̄s̄.

cum c̄ (the 'm'-abbreviation stroke is used).

dico, etc. d̄i 'dicit,' d̄nt 'dicunt,' d̄x 'dixit,' d̄re 'dicere,' d̄c̄nte 'dicente,' d̄r 'dicitur,' d̄nr 'dicuntur,' d̄c̄m 'dictum,' d̄c̄i 'dicti,' etc.

eius the Insular symbol, but with the lower curve touching the horizontal stroke.

enim the Insular symbol.

ergo ġ.

est the *z*-symbol with or without a dot below.

esse eē.

et the *7*-symbol.

etiam etī.

facio f̄cre 'facere,' f̄cs 'factus,' f̄ci 'facti,' etc.

filius fl̄s 'filius,' fl̄ii 'filii,' fl̄io and fl̄o 'filio,' fl̄m 'filium,' etc. fl̄abus 'filiabus'

frater fr̄ 'frater,' fr̄is 'fratris,' fr̄em 'fratrem,' etc.

gloria gl̄a.

gratia (written with the use of the 'ra' symbol).

habeo, etc. h̄i 'habet,' h̄nt 'habent,' h̄re 'habere.'

hic h̄ (or with cross-stroke transecting the shaft of *h*) 'haec,' h̄c 'hunc,' 'huius.' For 'hoc' a dot is put above the shoulder of the letter *h*.

homo h̄o 'homo,' h̄ois 'hominis,' h̄oūm and h̄oium 'hominum,' etc.

ideo id̄o (with cross-stroke transecting the shaft sometimes).

id est the 'est' symbol preceded by the letter *i*.

igitur ġ.

inter the Insular symbol.

mater mī ‘mater,’ mīs ‘matris,’ etc.

meus mīs ‘meus,’ mīm ‘meum.’

mihi ĩ.

misericordia misdīa.

modo m̃.

nihil nĭ.

nisi ñ.

nobis nob̃.

nomen nō ‘nomen,’ nōis ‘nominis,’ nōum and nōium ‘nominum,’ etc.

non ñ.

noster nī ‘noster,’ nīi ‘nostri,’ etc.

numerus nūs ‘numerus,’ nūi ‘numeri,’ etc. Also nūabilis ‘numerabilis,’ etc.

nunc nc.

omnis ōis ‘omnis,’ ōe ‘omne,’ ōms (AB) and ōes (A) ‘omnes,’ ōium ‘omnium,’ etc. Also ōio ‘omnino.’

pater pī ‘pater,’ pīs ‘patris,’ etc.

per the Continental symbol.

populus pls ‘populus,’ pli ‘populi,’ etc.

post p̃.

prae p̄.

pro the usual symbol, but the winding-stroke touches but does not transect the shaft of the *p*.

proprius (written with the use of the ‘pro’ and ‘pri’ symbols).

propter pp (with abbreviation-stroke above or transecting the under shafts).

quando qñ and sometimes qñio.

quantum qñm (B).

quare, quasi written in full, or with the use of the ‘qua’ symbol.

que q̄ and q;

qui, etc. For ‘qui,’ q̄; for ‘quae’ (and ‘que’ in *laqueus*, etc.) q̄ (often with a cedilla added below); for ‘quod,’ ‘quam’ the Insular symbols; for ‘quem’ q with the *m*-stroke above; for ‘qua’ q̄ (with the open form of *a*); for ‘quo’ q̄.

quia the Insular symbol.

quippe (written with the use of the ‘qui’ symbol).

quomodo qñio (AB), qñm (B). On fol. 5^r of B the two symbols stand in neighbouring lines.

quoniam qñm.

quoque q̄q̄.

res rī ‘rerum.’

saeculum sclī ‘saeculi,’ sclō ‘saeculo,’ etc. A cedilla is often put under the *l*.

secundum the Insular symbol alone or, more often, followed by *um* or by *dum*. Also *sċdm* (B). For the Adj. the Insular symbol is followed by the Case-ending.

sed ṣ̄.

sicut ṣ̄.

sine sñ.

sive sū.

sunt st̄.

super sr̄.

suus sṣ̄ 'suis.'

tamen tñ.

tantum tm̄.

tibi t̄.

tunc tċ.

vel l̄ (or with cross-stroke).

vero v̄.

vester uṛi 'vestri,' uṛo 'vestro,' etc.

unde uñ.

vobis uob̄.

usque uṣ̄.

ut ũ̄ and v̄ and v̄.

Syllable-symbols :

m. Final *m* or preconsonantal is denoted in the usual way.

n ī 'in,' or the syllable 'in' in any position, e.g. īiqui 'iniqui,' īde 'inde,' ṣ̄igulos 'singulos,' etc., etc.

con Ɔ.

em d̄ 'dem,' e.g. laudem; n̄ 'nem,' e.g. altitudinem.

en m̄ 'men.'

er t̄ 'ter,' ũ̄ 'ver,' b̄ 'ber.'

or f̄ 'for.'

ra l̄ 'tra,' ḡ 'gra,' ċ 'cra,' f̄ 'fra.' Sometimes the two apostrophes are joined at the top, so as to resemble a small sloping *n*.

re ḡ 'gre.'

ri p̄ 'pri,' ċ 'cri,' f̄ 'fri.'

runt (see *unt*).

ul l̄ (or with cross-stroke), e.g. populorum, oculis.

um r̄ 'rum,' c̄ 'cum' (e.g. locum, canticum). The *m*-stroke is used.

unt r̄t 'runt,' b̄t 'bunt,' ḡt 'gunt,' l̄t 'lunt,' d̄t 'dunt,' etc.

ur t̄ 'tur,' m̄ 'mur' (after *t* the apostrophe is used, after *m* the 2-form).

us b; 'bus.'

b; 'bus,' m; 'mus,' i; 'ius' (e.g. iustitia), etc.

b' 'bus,' m' 'mus,' etc.

The abbreviations of *C* are :

anima aīa, *animus* aīus, *animis* aīs (fol. 68^v *infundendum animis iustitiae amorem*).

ante aī.

apud aṑ.

aut ā.

autem aū (haū fol. 81^r).

bene b (with cross-stroke) and sometimes bñ.

caelum cīm, cīi, etc. (with cedilla below the *l*).

cuius cš.

cum c̄.

dico, etc. dī 'dicit'; dīms and dīms 'dicimus' (both, e.g., on fol. 90^v); dī 'dixit'; dīxs and dīxs 'diximus'; dīxunt 'dixerunt'; dīe 'dicere'; dī 'dicitur'; dīn 'dicuntur'; dīm 'dictum'; dīi 'dicti,' etc.; dīndus 'dicendus'; etc.

eius (the suffix is expressed by the 'us' symbol).

enim the Insular symbol (not frequent).

ergo g̃.

est ÷ esse eē.

et the 7-symbol.

etiam etī.

factum fīm (with fīi 'facti,' etc.).

filius fīi 'filii,' flo filio,' etc.

genus gīs 'genus'; gīi 'generi'; gīe 'genere'; gīa 'genera.'

gloria glā.

gratia (written with use of the 'ra' symbol).

habeo, etc. hī and hāt 'habet'; hīe 'habere'; hīi 'haberi'; hīt 'habetur.'

hic hī 'hic'; h (or with cross-stroke) 'haec'; h (with dot over shoulder) 'hoc'; hē 'hunc'; hīs (or with cross-stroke through *h*) 'huius.'

homo hō 'homo'; hōis 'hominis'; hōiem 'hominem'; hōes and hōies 'homines'; hōium 'hominum,' etc.

ideo idō (frequent).

id est ī. (or ī. with the 'est' symbol).

igitur g̃.

mater mīs 'matris.'

meus (written in full).

mihi m̄.

modus m̄ 'modo'; mī 'modi'; mos 'modos,' etc.

nil nī (or with cross-stroke).

nisi ī.

nobis nob̄.

nomen nō 'nomen'; nōe 'nomine'; nōa 'nomina,' etc.

non ñ.

noster nñi 'nostri'; nño 'nostro,' etc.

numerus nñs 'numerus'; nñi 'numeri'; nño 'numero,' nñm 'numerum,' etc.

nunc nñ.

omnis ðis 'omnis'; ðe and ðme 'omne'; ðem 'omnem'; ðms 'omnes';

ðia 'omnia'; ðium 'omnium'; ðibus 'omnibus'; ðino 'omnino.'

pater pñ 'pater'; pñi 'patri'; pñem 'patrem'; pñia 'patria,' etc.

per the Continental symbol.

populus pls (with cross-stroke through the *l*).

post þ.

potes pñ (sometimes po followed by the 'est' symbol).

prae pñ.

pro the usual symbol, but with the left-hand flourish unconnected with the body of the *p*.

proprius the 'pro' symbol with an *i* above and with the Case-suffix added.

propter pñ.

quando qñ.

quantum qñm 'quantum'; qño 'quanto.'

quare (written with use of the 'qua' symbol).

quasi (written with use of the 'qua' symbol).

que q.

qui, etc. q̇ 'qui'; q̄ 'quae'; q̈ (open or close form of *a*) 'qua'; q̇ 'quo.'

For 'quod' and 'quam' the Irish symbols are used; for 'quem' the letter *q* is surmounted by the *m*-symbol.

quia the Insular symbol.

quomodo (written with use of the 'quo' symbol and the 'modo' symbol).

quoniam qñm.

quoque qñ.

rerum rñ.

saeculi, etc. schi, etc.

scilicet scñ.

secundum s with cross-stroke followed by *um* (fol. 80r).

sed s;

sine sñ.

sive sñ.

sunt stñ.

super stñ.

tamen tñ.

tantum tñ *tantus* tñs (fol. 67v=Cic. Rep. 6, 19 Hic vero *tantus* est totius mundi incitatissima conversione sonitus).

tibi ṫ.

tunc tċ.

vel l with cross-stroke.

vero u and v̇ (or with use of the 'ver' symbol).

unde uñ.

vobis uob̃.

ut ũ and v̇.

usque ũs.

Syllable-symbols :—

m. Final *m* or preconsonantal *i* is denoted in the usual way.

n ī 'in' (also, e.g., hīc 'hinc,' pīgere 'pingere,' etc.); cō 'con.' Also secūdum 'secundum,' etc.

con (written with use of the *n*-symbol).

e ō 'one' (in 'ratione,' 'divisione,' etc.).

en m̃ 'men' (even m̃s 'mens,' e.g. fol. 66^r sed *mens* cassa cadit pressa sopore).

er ī 'ter'; ũ 'ver' (also, e.g., fūis 'fueris'); b̃ 'ber'; d̃ 'der,' e.g. *videri*.

ir ũ 'vir' (e.g. in '*virgo*,' '*virtus*').

is l (or with cross-stroke) '-lis' (very frequent, e.g. ill̃ 'illis').

or f̃ 'for.'

ra t̃ 'tra'; g̃ 'gra'; c̃ 'cra'; p̃ 'pra.'

re g̃ 'gre.'

ri p̃ 'pri'; t̃ 'tri'; c̃ 'cri.'

runt rī.

ul l̃ (e.g. oclī 'oculi').

um r̃ 'rum' (the abbreviation-stroke cuts the tail of the *r* when *o* precedes); c̃ 'cum.'

ur t̃ 'tur'; m̃ 'mur'; g̃ 'gur.'

us b; 'bus.'

b' 'bus'; t' 'tus'; i' 'ius'; g' 'gus' (e.g. *angustus*,) etc.

These abbreviations of *C* seem to belong to a rather later period than those of *A* and *B*. The two MSS. of the end of the eleventh century exhibit many 'late symptoms' (i.e. later than the ninth century. See my 'Early Irish Minuscule Script'), such as abbreviation of *caelum*, *caput*, *ideo*, *omnino*, *rerum*, *usque*; of the syllables 'in' (medial), 'for,' 'cra,' 'cri,' 'fri.' But *C* adds to these an apparently still later batch: h̃ 'hic,' ṽ 'vir-,' not to mention gñs, gr̃is 'genus, generis,' m̃i 'modi.' In the Vatican Library there is a MS. in Irish script which can be dated with certainty, an exact contemporary of *A* and *B*, namely Vat. Pal. lat. 830 Marianus Scotus' 'Chronica,' of the year 1072 (cf. Güterbock in 'Kuhn's Zeitschrift' 33, 89 sqq.). It shews the following 'late symptoms': āia 'anima,' c̃p̃ 'caput,' the 'de' monogram¹, fñ 'fine,' gñis 'generis' (gñe 'genere'), m̃i 'modi,' ñc̃e 'nocte' (ñcū 'noctu,' etc.), ōio 'omnino,' sp̃ 'semper,' ũs 'usque,' ī 'in' in 'fñis,' 'hīnc,' etc., f̃ 'for,' f̃ 'fri,' g̃

¹ Cf. the 'De' monogram in Plate XIII, col. i, lines 9, 10.

'gri,' f' 'fra,' etc. In the British Museum there is another MS. in Irish script, written in 1138, over half a century later than the Vatican MS., the Gospels of Maelbrigte. Its 'late symptoms' are: \dot{x} 'Christi,' etc., \ddot{a} 'anima,' \dot{c} 'caeli,' etc. (often with cedilla below the c), $c\bar{p}$ 'caput,' $g\bar{r}a$ 'genera,' $g\bar{l}oa$ (with $g\bar{l}a$) 'gloria,' $i\bar{d}o$ 'ideo,' \ddot{o} 'omnino,' $r\bar{r}$ 'rerum,' $s\bar{c}l$ i (with cedilla below the c) 'saeculi,' etc., $s\bar{m}r$ 'semper,' \dot{u} 'ubi,' $u\bar{s}$ 'usque'; the n -symbol not merely after i (e.g. 'flumina,' 'principia'), but after any vowel (e.g. 'fuerant,' 'generatione'); the e -symbol not merely at the end of a word (e.g. 'fine'), but also, e.g. $h\bar{a}b\bar{t}is$ 'habetis,' $evang\bar{l}iza$ 'evangeliza'; \bar{s} 'ser,' e.g. 'servus'; \bar{f} 'for,' e.g. 'forma'; the ra -symbol in the n -form over not merely p, t, f, g , but also c , etc.; the ri -symbol over c, g , etc.; the ul -symbol, e.g. $oc\bar{l}i$ 'oculi,' $discip\bar{l}os$ 'discipulos.' These two dateable Irish MSS. will help us to use rightly the symbols of the Welsh trio as a clue to the time at which they were severally written.

10. Summary of Results. We have thus seen that there is no single Welsh type of Insular minuscule, but several types, the features of which will be better learnt from a glance at the following photographs than from any description in words. Two of these types are unmistakeable: (1) the 'round' type (with the z -form of the 'est' symbol), seen obscurely in the entries made by Sulgen 'scholasticus' in the St. Chad Gospels (Plate II), more clearly in the Oxford Ovid (Plate XI), and, with more display of penmanship, in the Berne and Leyden Logical Fragments (Plates XII, XIII); (2) the 'flat-topped' or 'quarter-uncial' type, seen clearly in the first column of Plate X, the type adopted by the eleventh-century calligraphy of St. Davids (Plates XVI-XVII). In abbreviation the Welsh and Irish systems are practically identical. But we may take as characteristically Welsh the symbols:

$ul \dot{v}$ (or the like).

$quanti$, etc. $q\bar{n}i$, etc. (with $t\bar{n}i$ 'tanti,' etc.).

Nam N (with cross-stroke through the last upright).

For although these are not unknown in Irish minuscule, they are especially prevalent in Welsh. The same is true of the 'syntax marks' described on p. 10 and of the v -form of the letter u . All these features may be roughly classed as 'Welsh symptoms.' With regard to spelling it is dangerous to dogmatize, until some comprehensive work on Vulgar Latin Spelling (like the now antiquated work of Schuchardt) has been published. Welsh and Irish spelling are as closely connected as Welsh and Irish abbreviation.

Perhaps we may specify as 'Welsh¹ misspellings' si for assimilated ti ; p, c, t for b, g, d (but not 'aput,' 'set,' etc.); and possibly n for preconsonantal m , e.g. nanque.

¹ Still *defentionem*, *offentionibus*, *praespiter*, *praespeteris*, occur in the Stowe Missal; *contensio*, *dissentio* (Noun) and *praespiterii* in the Würzburg Pauline Epistles (M. th. F. 12). Indeed, both *praespiter* and *publicanus* turn up in other scripts of Europe too. *Nanque* occurs in the Leyden Priscian.

APPENDIX.

The Hereford Gospels. The claims of this MS. to be regarded as a specimen of Welsh script are hardly stronger than those of the majuscule text of the St. Chad Gospels. So it had better be relegated to an Appendix.

It is a handsome MS. of 135 leaves, measuring $8\frac{3}{4} \times 6\frac{1}{2}$ inches, in the Hereford Cathedral Library (P I 2). The script (a large Insular minuscule) and the illumination (in yellow-ochre, pink and black, with the interlaced ornamentation) may be studied in the photographs of foll. 101^v and 102^r in Plate 10 of the Burlington Arts Club's Catalogue of Illuminated MSS. (London, 1908). It is there described as 'English: eighth or ninth century.' But that it cannot be English is, I think, shewn by its abbreviation-symbols for 'quando,' 'quod,' 'quoniam,' 'tur' (see below). An English scribe would have substituted for one (or more) of this quartette the rival symbol (or symbols) more favoured in Anglo-Saxon script. Welsh and Irish abbreviation-symbols are so similar, that no clue to the provenance can be found in this quarter; but the frequent spelling *sappatum* for 'sabbatum' seems to suggest a Welsh scribe rather than an Irish¹.

All that we can say for certain is that it was at Hereford at the beginning of the eleventh century; and since St. Ethelbert was the patron-saint of this foundation, as St. Chad of Lichfield, we might call it the 'Book of St. Ethelbert' or the 'St. Ethelbert Gospels.' In a long Anglo-Saxon entry made on the last pages (foll. 134^r–135^r) during the bishopric of Athelstan (Bishop of Hereford from 1012 to his death in 1056) and the reign of Cnut (1017–1035) it is described as the *Cristes bōc* (i.e. Gospels) of St. Ethelbert's Minster. The whole entry, a legal decision regarding ownership of land, is printed in Kemble 'Cod. Dipl.' no. 755 (vol. iv, p. 54). I give here the concluding sentence: and thurcill rád thá tó sancte æthelberhtes mynstre be ealles thaes folces leáfe and gewitnesse and let settan on áne Cristes bōc 'and Thurcill rode then to St. Ethelbert's Minster with all the folk's leave and witness and had (let) it entered (set) on a Christ's book.'

Like the uncials of the St. Chad Gospels, the large minuscules of the Hereford Gospels shew no *i* longa and no ligature of *st*. But they often use the majuscule along with the minuscule form of *s* in cases of double *s*, e.g. 'esse.' Illumination appears in the opening page of each Gospel (but the opening pages of St. Luke's Gospel are now missing). There are no pictures. At the end of the Gospels stand these phrases, the fuller or the shorter type being used according to the amount of space left blank in the last line of text: *finit amen Deo gratias ago* or *amen Deo gratias finit* or merely *finit amen*.

¹ Still *sappatum* is found in the Macregol Gospels at Ioh. 7, 23.

The abbreviations are :

apud aḡ (fol. 87^r, 90^v).

autem the *h*-symbol.

dico dī 'dicit'; dñt 'dicunt'; dā 'dixit.'

eius the Insular symbol, with the (horizontal) tongue touched by the lower curve.

enim the Insular symbol.

est ÷.

esse eē.

haec h

meus mē 'meus'; mñ 'meum.'

nomen nō 'nomen' (fol. 28^r); nōe 'nomine'; nōa 'nomina' (fol. 74^r).

non ñ.

nostr written in full, except once nñ 'nostrum' (fol. 78^v, at end of line, 'panem nostrum cotidianum').

nunc nē.

omnis oñā 'omnia' and once, at the end of a line, ōa (fol. 6^v 'haec enim omnia gentes inquirunt').

per p with 'tail.'

prae the usual symbol.

pro the usual symbol, in more than one form.

quando qñ (fol. 28^r, at end of line 'dic nobis quando | haec erunt').

que q; and q3 (also in 'loquebatur,' etc.).

qui. The Pronoun *qui* is written in full, but q̇ appears for the syllable 'qui' at the end of the line in 'quid' (more than once) and once in 'quin|quagenos' (fol. 43^v). (On fol. 120^v q̇ 'qui' is by a corrector.) For 'quod' the Insular symbol is used. For 'quem' the *m*-stroke is written above the 'que' symbol (at the end of a line, e.g. fol. 117^r, 129^v).

quia the Insular symbol.

quomodo qñō.

quoniam qñ (passim).

sunt sñ.

tantum tñ (fol. 7^v 'si salutaveritis fratres vestros tantum').

tunc tē.

vel l with cross-stroke (fol. 130^r).

Syllable-symbols :—

m. Final *m* or preconsonantal *m* is indicated by a horizontal suprascript stroke, hooked at each end.

n ī 'in' (even in 'iniquitas'). The stroke is sometimes straight, sometimes sinuous, but is not hooked at the ends.

con Ɔ.

er \bar{r} 'ter' (e.g. in 'pater,' 'frater,' 'propter,' 'vester,' 'inter').

runt \bar{r} t.

um \bar{r} 'rum.'

ur \bar{r} with the top-stroke ending in an upturned curve on the right.

us \bar{b} ; and \bar{b}_3 'bus.'

There are occasional capricious suspensions: $\bar{g}\bar{e}$ 'genuit' (fol. 1^v, in the Genealogy, but only at the ends of lines), $\bar{a}\bar{m}\bar{i}$ 'amicum' (fol. 79^r 'quis vestrum habet *amicum*?'). Cf. fol. 115^r *si filii essetis abrachae opera abra facietis*.

Specimens of Spelling:—

Double and Single Letter, e.g. *missericors*, *Farissei*, *Cessari*, *Channaneum*, *pussillum*, *quassi*, *adtollerunt* for 'attulerunt,' *possuerit*, *missit*, *occulus*, *tallentum*; *vidiset*, *dimitere*, *iusit*, *egresus*.

o and *u*, e.g. *centorio*, *porporeum*, *monomentis*, *mormoro*, *sulphor*, *commonibus*, *spelunca*, *sodarium*.

e and *i*, e.g. *fistuca*, *fidilis*, *reciperunt*, *mercidem*, *titigit*, *sepilire*, *reciperunt*; *ancella*, *excutate*, *sinete*, *ut intinguat extrimum degiti sui*, *oleveti*.

qu for *cu* or *quu*, e.g. *loqutus*, *sequtus*, *sequuntur*.

g and *gu*, e.g. *langor*, *inextingibilis*, *hoc ungentum*.

Soft and Hard Consonant, e.g. *sappatum* (and *sapatum*), *puplicani*; *bab-tisma*, *scribsit*.

ch for *h*, e.g. *deprechensa*, *conpraechenderunt*.

h omitted and inserted, e.g. *periberet*; *habundantius*, *hodieint*, *habiit*.

Also: *tubycynes*, *de pylis camelli*; *seodoprofetis*; *intincxisset*; *facire*, *dicire*, *bibire*, *viviens*; *Elizafeth*; *Scariothis*; *maladicta*; *iecio*; *noem* for 'novem'; *chems* for 'hiems' (fol. 118^r). This last spelling occurs (see p. 15 above) in the Berne Gospels (but also in the Würzburg Pauline Epistles [Mp. th. F 12] *chimem* for 'hiemem.' Also *cheme* in the Macregol Gospels, according to Wordsworth and White, 'Nov. Test. lat.' i, p. 756).

P L A T E S.

- I-II. The St. Chad Gospels (with Llandaff entries of the ninth century).
- III. The Oxford Liber Commonei (Welsh minuscule and half-uncial script of the year 817).
- IV-V. The Berne Gospels (Cornish semi-cursive of the earlier part of the ninth century and half-uncial of the end of the ninth century).
- VI-VII. The Cambridge Juvenius (Welsh minuscule of the ninth and tenth centuries).
- VIII. The Cambridge Computus fragment (Welsh minuscule, not later than the beginning of the tenth century).
- IX-X. The Corpus Martianus Capella (Welsh minuscule, four different types).
- XI. The Oxford Ovid (Welsh minuscule of the 'round' type).
- XII. The Berne Logical fragments (the 'round' type of minuscule).
- XIII. The Leyden Logical fragment (ditto. Also another type).
- XIV-XV. Oxford, Bodl. 572 (Cornish, and perhaps Welsh, semi-Continental script of the tenth century).
- XVI. The Corpus Augustine 'de Trin.' (the calligraphy of St. Davids at the end of the eleventh century).
- XVII. The Dublin Ricemarch Psalter (ditto).

PLATE I.

(Lichfield Cathedral Library, St. Chad Gospels, p. 141.)

(1) *The Deed of Gift*, (2) *the Agreement witnessed by St. Teilo.*

(The Anglo-Saxon entries and some isolated Welsh names are omitted.)

Ostenditur hfc quod emit + gelhi + filius arihtiud hoc euange
lium de cingal, et dedit illi *pro* illo equm optimum, et dedit
pro anima sua istum euangelium deo et *sancto* teliaui super altare
+ gelhi + filius arihtiud -- et + cincenu + filius gripiud.

- 5 surexit tutbulc filius liuit hagener tutri dierchirn tir telih, haioid ilau
elcu filius gelhig haluidt iuguret amgucant pel amtanndi ho diued
diprotant gener tutri o guir imguodant ir degion guragun tagc
rodesit elcu guetig equs tres uache, tres uache nouidligi nam (? *naus*) ir
ni be cás igridu dimedichat guetig bit did braut grefiat gue
10 tig nis minn tutbulc hai cenetl *in* ois oisou *deest*¹

CETE OMNES GENTES BAPTIZAN
TES EOS IN NOMINE PATRIS ET FILII
ET SPIRITU SANCTI DOCENTES EOS OBSER
UARE OMNIA QUAE CUMQUE
15 MANDAVI VOBIS. ET ECCE EGO VO
BISCUM SUM OMNIBUS DIEBUS
USQUE AD CONSUMMATIONEM
SAECULI FINIT FINIT.

† teliau *testis* gurgint *testis* cinhilinn *testis spiritus testis*, tota familia teliaui,
de laicis numin *map* aidan *testis* signou *map* iacou *testis* berthutis *testis* cinda
testis. *qui cumque* custodierit *benedictus erit*, *quicumque* frangerit *maladictus*
erit.

¹ This *deest*, 'something is lacking,' 'continued below,' is answered by the obelus-mark before *teliau*. Rhys (in a letter) approves of this interpretation of the *d* (with cross-stroke) and regards *in ois oisou* as the Old Welsh equivalent of the modern *yn oes oesedd*.



de
 me in
 m. p.
 ra. su
 m. n.
 ch. e
 d. ind.
 m. h
 ar. ble
 ho pul
 remm
 temp
 m. p.
 h. e
 dedr
 libra
 q. uo
 r. et o
 c. ap.
 idon
 ab. de
 R. g. io
 filius
 suer
 h. p.
 g. uo. lue
 m. d.
 suun
 m. m. p.

m. p. salur. archan. p. amuleh. m. d. n. p. m. d. n. e. d. h. De d. e. m. e. r. f. m. o. b. i. t. e. p. r. i. c. o. p. i. t. t. a.
 m. i. g. u. d. p. a. c. e. n. d. o. r. t. e. i. l. i. a. r. d. u. b. u. m. o. e. c. c. u. h. e. l. i. n. f. i. l. i. e. p. i. s. s. a. t. n. b. n. c. a. m. i. b. n. e. e. t. p. u. l. g. e. n.
 a. t. i. e. r. q. h. f. i. d. e. l. e. p. a. u. p. p. i. t. q. c. u. s. t. o. d. i. e. n. t. h. d. e. c. n. e. t. l. i. b. e. a. t. a. r. b. l. e. i. d. u. d. p. i. l. i. p. s. p. r. e.
 q. h. n. c. u. s. t. o. d. i. e. n. t. s. i. t. m. a. l. e. d. i. c. t. a. d. d. o. e. t. a. t. t. i. l. i. a. n. i. n. e. t. e. u. a. n. g. e. l. i. o. p. e. n. i. p. q. e. t.
 m. p. p. l. y. p. i. n. t. p. i. a. t. o.

PLATE II.

(Lichfield Cathedral Library, St. Chad Gospels, p. 218.)

The Manumission of Bleidiud, written by Sulgen, the scholasticus.

[Nec]esse est [scri]bere lit[teras] quod III^{or} fi[lia] b[le]dri, gu[ar]ti[gi]mn, [cim]ulch, et [. . .] arthuis [dede]runt li[b]ertatem ble[idiu]d f[il]io sul[gen]e t[er]mini [suo] in semp[er]num pro p[re]t[er]ito a[t]que hoc est [confirmatio] quod dedit [pro] lib[er]tate ei[us] quatuor [libr]as et oc[t]o u[n]cias. [Coram] idoneis [his t]estibus, de [laic]is, riguo[llau]n filius [coff]ro, guen[. . .] filius [. . .]r, guolufc [filius . . .]dan, ou[. . .] filius guur[cinn]im, mer[chgu]inn filius salus, arthan filius cimulch, iudri filius iudnerth. De clericis vero Nobis episcopus teiliau, [sat]urngwid sacerdos teiliau, dubrino et cubelin filius episcopi, saturnbiu cam ibiau, et sulgen [scho]lasticus qui haec fideliter scripsit. qui custodierit hoc decretum libertatis bleidiud et proles eius sit [bened]ictus, qui autem non custodierit, sit maledictus a deo et a teiliau in cuius aeuangelio scriptum est et [dica]t omnis populus fiat fiat.

PLATE III.

(Oxford, Bodleian Library, Auct. F iv. 32, Liber Commonei, fol. 22^r.)*(Minuscule and Half-uncial Script of the year 817.)*en onoma *Chrisfi* incipit parvum experimentum de luna.*Luna* die quarta existentis mundi V *kalendís* aprilis plena *haec* est XIII
iubente creatore inchoatione noctis exorta estSciendum nobis quod abortiva *luna* et XIV *luna* primi5 mensis et saltus cursum epactarum in *kalendís* XII
mensium perturbant ut est hoc.

QUANDO FIT LUNA VIII IN KALENDIS IAN. VIII LUNA feb. X LUNA APR. CAUSA

SALTUS IN XII KALENDAS APR. ET QUANDO XX LUNA IN KALENDIS IAN.

ABORTIVA LUNA XXX IN DECIM. ET QUANDO XXIII LUNA IN KALENDIS IAN. AB

10 ortiva *luna* XXVIII in mense septimbrío invenitur in hoc anno gemina
tio septimbris ab octimbrío seperatur; XXX enim *luna* in *kalendís* septimbris et prima *luna*
in *kalendís* octimber et XXX fit in hoc anno *luna* octim. cum semper fit XXVIII XXVIII
luna noim. et e contrario XXX *luna* decim. in hoc non invenitur transilitio inter octim.Prima *luna* in *kalendís* octimbris II *luna* in *kalendís* noimbris invenitur et in hoc anno seperatur15 geminatio decim. á noim. III *luna* in *kalendís* decimbris et non fit transilitio inter decim.
et ianuarium III *luna* in *kalendís* decimbris IIII *luna* in *kalendís* ianuariis invenitur.In anno in quo fit XXVI in *kalendís* ianuariis eadem aetas in *kalendís* feb. et apr. et mai
invenitur id est XXVII in *kalendís* horum trium mensium in hoc anno*luna* XXX apr. nisi enim XXX sit non erit XIII *luna* primi mensis in XIII *kalendas* mai ut or20 dinavit angelus. XXVIII *luna* mai XXX *luna* iuni et XXVIII *luna* iuli in hoc invenitur transilitio inter iunium et maium et eadem aetas in hoc anno in *kalendís*iuni et iuli id est XXVIII et XIII *luna* primi mensis efficit omnem perturbationemabortiva *luna* XXX in iul. et ab agustus usque in finem non est perturbatio.In anno quando fit XXVIII in *kalendís* ian. abortiva *luna* XXVIII in ian. invenitur25 licet per artificialitatem feb. deputatur XXX *luna* apr. in hoc anno causaXIII *luna* in XVII *kalendas* mai in hoc anno XXVIII abortiva invenitur eadem (corr. ex aea)

aetas in hoc anno invenitur in februario et in maio in hoc anno ge

minatio feb. et apr. seperatur et haec contraria regula huius anni quam abortiva

luna et XIII *luna* primi mensis efficiunt et á maio usque in finem non est turbatio.

Quarta die quartae sextidie mundi. u. pldy. aprilis pldia. h. xmo
lubante creatore inchozatione noctis quarta et

PEN dum nobis quod aboptima lu n xmo. p
mijis et jaltis dppum pparatu in p
mijum p p up bave in ist hor

Quando fit lu. um. in xl ian. um. lu. x. lu. apr. causa
saltus in xii xl apr. : Quando xx. lu. in xl ian.
ab optima lu. xxx. in decem. Q. an. xxiii. lu. in xl ian. ab
optima lu. xxviii. in mense septembrio inuenerunt. In hoc anno semina
et septembrio ab octembrio pparatur. xxx. ar. lu. in xl septem et pma lu
in pt octemb. et xxx. fit in h anno lu. octem. cum septem. fit xxviii. xxviii.
lu. nom. et adnquapio. xxx. lu. de qm in hoc n. m. m. translatio in octem
prima. lu. in pt octem. u. lu. in pt nom. inuenerunt. Et in hoc anno pparatur.
seminatio dalm. a nom. iii. lu. in pt dy. dalm. et non fit translatio in dalm.
et lanuapum. iii. lu. in pt dy. dalm. um. lu. in pt ian. inuenerunt.

In anno in q fit xxii in pt ian. eadem aetay in pldy feb et apr et mai
inuenerunt. id est xxiii. in pt dy. h. p. q. uum. m. h. s. uum. in hoc anno
lu. xxx. apr. m. p. h. xxx. fit n. q. uum. lu. p. m. m. h. s. uum. in xii. pt. mai. in op.
dinauit angelus. xxviii. lu. mai. xxx. lu. iun. et xxviii. lu. iul. in hoc m. u.
m. uum. translatio in iun. et maium. et eadem aetay in hoc anno in pldy
um. et iul. et xxviii. et xii. lu. p. m. m. h. s. uum. efficit omnia p. p. uum. bationem
Ab optima lu. xxx. in iul. et ab ags usq. in finem non fit p. p. uum. batio

In anno qn fit xxviii. in pt ian. ab optima lu. xxviii. in ian. inuenerunt
lice p. p. uum. bationem feb deputatur. xxx. lu. apr. in hoc anno causa
xii. lu. in xii. pt. mai. in hoc anno xxviii. ab optima inuenerunt. a eadem
aetay in hoc anno inuenerunt in februario et in maio in hoc anno se
minad. feb. et apr. pparatur. Et in antiqua p. p. uum. h. p. anni. q. uum. ab opt.
lu. et xii. lu. p. m. m. h. s. uum. effidunt et a maio usq. in finem n. t. uum. batio y.

[illegible]

PLATE IV.

(Berne, Stadtbibl. 671 Gospels, fol. 1v.)

The opening Initial and the First Scribe.

CHRISTI autem generatio sic erat cum esset dis
 ponsata mater eius maria ioseph antequam
 convenirent inventa est in utero habens de spiritu sancto.
 ioseph autem vir eius cum esset homo iustus et nolet
 5 eam traducere voluit occulte dimittere eam.
 Haec autem eo cogitante ecce angelus domini in sompnis
 apparuit ei dicens ioseph filii david noli timere
 accipere mariam coniugem tuam quod enim in ea natum est
 de spiritu sancto est pariet autem filium et vocabis nomen eius iesum ipse
 10 enim salvum faciet populum suum a peccatis eorum.
 Hoc autem totum factum est ut adimpleretur quod dictum est a domino per
 issaiam prophetam dicentem ecce virgo in utero habebit et pariet
 filium et vocabunt nomen eius emanuel quod est interpretatum nobiscum deus.
 Exsurgens autem ioseph a sompno fecit sicut praecipit ei angelus
 15 domini et acipit coniugem suam et non cognoscebat eam donec peperit
 filium suum primo genitum et vocavit nomen eius iesum.
 Cum ergo natus esset iesus in bethlem iuda in diebus hirodis regis
 ecce magi ab oriente venerunt in hirusolimam dicentes ubi est qui
 natus est rex iudeorum vidimus enim stellam eius in oriente et venimus
 20 adorare eum. Audiens autem hirodis rex turbatus est et omnis
 hirusolima cum eo et congregans omnes principes sacerdotum
 et scribas populi sciscitabatur ab eis ubi christus nasceretur.
 At illi dixerunt in bethlem iuda sic enim scriptum est per prophetam
 dicentem et tu bethlem terra iuda nequaquam minima es in principibus
 25 iuda ex te enim exiet dux qui reget populum meum israhel.
 Tunc hirodis clam vocatis magis diligenter dedit ab eis
 tempus stellae quae apparuit eis et mitens eos in bethlem dixit
 ite et interrogate diligenter de puero et cum inveneritis renuntiate mihi
 ut ego veniens adorem eum qui cum audissent regem abierunt et ecce
 30 stella quam viderant in oriente antecedeat eos usque dum
 veniens staret supra ubi erat puer videntes autem stellam
 gavisii sunt gaudio magno valde et intrantes domum inve
 nerunt puerum cum maria matre eius et procidentes adoraverunt
 eum et apertis thesauris suis obtulerunt ei munera aurum tus

PLATE V.

(Berne, Stadtbibl. 671 Gospels, fol. 74^v.)(1) *The Second Scribe*, (2) *the Acrostichs*.

*et dat eis piscem similiter. Hoc iam tertio manifestatus est iesus discipulis cum
 resurrexisset a mortuis cum ergo prandissent dixit iesus simoni petro iesus iohan
 nis diligis mé plus hís dicit etiam domine tú scís quia amo te (corr. ex a morte) dicit etiam tú
 noscis //// dicit iterum simon iohannis diligis mé et ait illi etiam domine tú
 5 scis quia amo te dicit ei pasce agnos meos. dicit tertio simon iohannis amas mé
 contristatus est quia dixit tertio amas mé et dicit domine tú scís omnia quia amo té
 dicit ei phasce oves meas. /cum autem senueris extends manus tuas et alius
 Amen amen dico tibi cum esses iunior praecingebas té et ambulabas ubi volebas
 té cinget et ducet quo tú non vís hoc autem dixit significans qua morte clarificaturus
 10 esset dominum et cum hoc dixisset dixit ei sequaere mé conversus petrus vidit illum discipulum
 quem diligebat iesus sequaentem qui et recubuit in cena super pectus eius et domine quis est qui tra
 det té hunc ergo cum vidisset petrus dixit iesus domine hic dicit tibi iesus sic eum volo manere
 donec veniam quid ad té tú mé sequaere exivit ergo sermo iste inter fratres quia discipu
 lus ille non moritur non dixit ei iesus non moritur sed sic eum volo manere donec veni
 15 am quid ad te hic est discipulus ille qui testimonium de hís et scripsit haec et sci
 mus quia verum est testimonium eius. Sunt autem et alia multa quae fecit iesus quae scri
 bantur per singula nec ipsum arbitror mundum capere eos qui scribendi sunt
 libros. Amen finit.*

	A	DMIRANDA MIHI MENS EST TRANSCURRERE GEST	A
20	E	SERCE ASTRIFERA CITO SED REDDES ARBITER IND	E
	L	EX ETIAM UT DOCUIT TYPICE PORTENDERE FAEDE	L
	F	LAGRANTICE SIMUL MOLES MUNDI ARSERIT IGNE	F
	R	EX FORMASTI HÍS SED MELIUS GNARUM OPTIME FLAMMIS	R
	E	RIPIS ATQUE CHAOS VINCENS CHRISTE IPSE NECASTI	E
25	D	IVINO SUPER ASTRA FRUI PER SÆCULA VULTU	D
	E	N TIBI DISCEDANT ꝥ CELO GRATIÆ TOT	ꝥ
	L	ETUS ERIS SEMPER AELFRED PER COMPETA ATE	L
	F	LETAS IAM MENTEM SACRIS SATIARE SIRELA	F
	R	ECTE DOCES PROPERANS FALSA DULCIDINE MURE	R
30	E	CCE APTAS CLARA SEMPER LUCRARE TALTAN	E
	D	OCTE PEREGRINE TRANSCURRE RURA SOPHIE	D

[illegible][illegible]

me scrip

studio

Uellit fero nullo subtermine cu lpe

audita nobiles piam
philosoph

habe etiam ceder olim p scripta manebat

quam bonus heremias diuino numine iusur
complotat. sobolur misro pfunge matanz

monte

plonare

horrendis grauit caeli pultrane q nehr.

qsi

pulsaene

at ubi sopitur funon? a saena tindauni

Infantum horribili fctar patata quore

fraxine putat cunctos quos primur zate

secundus

Annur lotharq misros opprthac deui

mona fcti

mirandis pupsur deui-ctur mbybra sopore

upzetur montar maria pulsumque lotph

desipto ad patriam ubetare ubi nazana peli

indianay de
pa
nec
sub
quodabipros
mim

olim p dicto pulro dedit addhe nombr

qm nazaneus uocabre

dixit zalathur quonda p nuntia uatq

prece

uox infancta do. ubia meauenia plq

impreda

ab

exegit uocauit filium meum

desipto exulta thyrus nomthy salurque

criscebatur rapidis annorum gressib; infanr

qsi pccu
fctur
michia on
de quicaz
t d q nrbaz
annan puthu
hoc loco icel
qm nrola de
moda cpa
moda cpa
ur pccpore
le pmedu
ccor fuppe
ue cotuppar
u de dicitu
ecupre p
ecur hancu
uay p hino
on m u gaur
cu p m m lca
am pccuppe
pindo

PLATE VI.

(Cambridge, Univ. Libr. Ff. 4. 42, Juvenecus, fol. 7^v.)(1) *The Text*, (2) *Glosses*.

avellit ferro nullo sub cremine (*corr.* cri-) culpa.
 haec etiam cedes olim praescripta manebat
 quam bonus heremias divino numine iusus (*corr.* iussus)
 complorat. sobolis misero pro funere matres
 5 horrendis graviter caelum pulsare quaerelis.
 ast ubi sopitus furor *est* et saeva tyranni
 infantum horribili feritas furiata cruore
 extinxisse putat cunctos quos primus *et* alter
 annus loetiferi miseros oppraesserat aevi
 10 mirandis rursus devictus (*corr.* ex devinctus) membra sopore
 urgetur monitis mariam puerumque ioseph
 aegypto ad patriam vectare ubi nazara felix
 olim praedicto puero dedit addere nomen.
 dixit *et* (*corr.* et dixit) alterius quondam praenuntia vatis
 15 vox instincta deo. veniet mea veniet proles
 aegypto ex alta terris nomenque salusque
 crescebat rapidis annorum gressibus infans

Glosses :

Line 1 interfecit gladio l. 2 audita rachel (*ex* raclel) prolans filios suos l. 3 cedem
 l. 4 morte conplorare l. 5 quasi pulsavere l. 6 id est quasi statim IN
 evangelio mathei dicitur defuncti sunt enim qui querebant animam pueri ex hoc loco intelligen-
 mus non solum de [hi]rode sed et sa[c]erdotes et scribas eo tempore necem christus meditato
 fuisse sive totum pro parte dicitur dificiente capite persecutus harchilaus filius hirodis investi-
 gans leo interpretatur id est malitiam patris sequendo l. 8 id est hirodis secundus
 l. 9 mortiferi l. 10 id est per l. 11 cogitur id est praecipitur l. 12
 ahlatus id est ubi angelus dixit paries filium et vocabis nomen eius iesum l. 13 quoniam
 nazareus vocatur l. 14 profete l. 15 imperata ahlatus l. 16 ex Egipto
 vocavi filium meum

PLATE VII.

(Cambridge, Univ. Libr. Ff. 4. 42, Juvenus, fol. 1^r.)*Additional Matter, Welsh and Latin.*

(The transcription of the Welsh triplets is Bradshaw's.)

Omnipotens auctor tidicones adiamor pre————

nitarcup betid hicoud canlon cettreidin gue: haguid guor (? guei) dutoutit guirdonid
dicones pater harimed (? harmed) presen isabruid icunmer nisacup nisarcup leder
dicones iheru dielimlu (? dielmilu) probetid aguirdou pandibu guotcapaur dimer didu5 gur dicones remedau elbid angurit anguoraut niguru gnim molim trintaut
it cluis inban iciman guorsed ceinmicun ucmou (? ucinou) ran ucatriaut beantiudent::
it cluis it humil inhared celmed rit pucsaun mi ditrimaut gurd meint icomcuid (? iconioid) imolaut
rit ercis oraut inadaut presen pioubui intgroisau inungueid guoled trintaut
unhamed (? unhanied) napuil haper uuc nem isnem intcouer nitguorgnau molim map meir.10 Matth(e)us in iudea in tempore regis [Cali]g[ulæ] romae scripsit euangelium. marcus in italia
in tempore claudius scripsit. lucas in iudea in tempore pauli scripsit euangelium. iohannes in
tempore ne[ronis]in assia scripsit euangelium. Mathaeus ex ore christi. marcus ex petri. lucas ex ore pauli.
io[hannes]ex apocalipsin. mathaeus arat. marcus seminat. lucas inrigat. iohannes incrementum
dat. mathaeus mel. ma(r)cus vinum. luc[as] lac. iohannes oleum. mathaeus perfectis.
ma[rcus poeni]15 tentibus. lucas secularibus. iohannes principibus. ita praedicare dicuntur. mathaeus homo.
[marcus]leo. lucas vitulus. iohannes a[quil]a. curite (?) lumen vitae habetis
protessis est aposio ad principium dictionis litere aut sillaba ut gnato pro nato
epentessis est aposio in (corr. ex ne) mediam dictionem littere vel sillaba ut reliquias pro reliquias
[indu]peratur hanc alii epenthesin alii paranthessin dicunt paragoge est aposio ad sinem (?) diction[is]
20 litere vel sillabe ut magis pro magi et potestes pro potest hanc alii paralempsin. Aferesis
ablatio de principio dictionis contraria protessi ut mittite pro amittite tempno pro contempno. si
nagope est ablatio de media dictione contraria epentessi ut audacter dicimus pro audaciter
commorat pro commemorant (corr. -rat) remosset pro removisset. Apogope est ablatio de fine
dictionis paragoge contraria ut achili pro achilis et possis pro positis motu pro motuo25 Matheus hominis figuram habet eo quod incipit (?) narrare de humanitate christi protinus in
principio (?)

Gundaup. i. ymod. eghitop. did. hamuro. hinhitid und
 i. Inguetd natec. natec loyn. guonhyn pihaut. cinchl. in
 en ur. auy. i. y did. Cinnui. hac. On biff pan dicquettit
 in. orchauy hinnich parrghin. pigunchet. loyn in pan
 aell bid. ad in loc. guac. in in qua upul. Onaun. in
 hoy. in loc. guac hinnich. in pas natec me. abruid
 in pichin. haibu in apemgh. O. i. y gur cum capneton
 in loc. guac haubid p. o. haccet. nitegid. di. a. hic nupcapinh
 i. ydid hinnich. i. in loc. guac habid. p. o. hndibid in loyn.
 di. a. hic nup capneton nann. in biff. haccet i. y gunch. in
 pihann ha bid in gh. amgh. o. natec loyn i. ydid. hinnich cen
 me dei loc. guac to. a. in pas natec. i. y anuy i. y did in
 apemgh. apug. hichou ena nuy in gh. amgh. loc. guac. i.
 in pt. Jan. Cinnit hoy in loc. guac hinnich in pas natec.
 p. e. i. y in in. e. hinnich i. y did diguedham oll in pas natec.
 hac in in guelgh. gunt quichia natec. bihic. di. in an
 in loc. guac ha bid in in guelgh. nitegid ad pihann apall
 apug. ichou guap pt. Jan. biche panu pet guayid. did
 di. apug. Gle pol vnoū? salt. Cinnui guollig hinnich
 in blordin hinnich. in hac bid oic guon mod in in
 salt. Cgy in in loyn ha chapt. hinn in guyn. in nideh
 uid hinn. hou me blordin salt ha bid in guan
 phann cinchl. rauneebne.

PLATE VIII.

(Cambridge, Univ. Libr. add. 4543.)

Fragment of Welsh Computus.

- guidaur is mod cephitor did hanaud in ir tritid urd
id est in trited retec retit loyr guorhir seraul circhl ir ir
tri ui aur is did ciman haci. Or bissei pan diconetent
ir oith aur hinnith pa sserenn pigurthet loyr in pan
5 aedbid ad fr lóc guac issi in triti urd. Oraur ni
hois ir loc guac hinnith in *pagina regulari* nit abruid
ir serenn hai bú in arcimeir o is gur tum tarnetor
ir loc guac haibid *post* o haccet nitegid di a hit niritarnher
ir did hinnuith *id est* ir loc guac habid *post* o. Ir nidibid ir loyr
10 di a hit niri tarnher rann ir bissei. Hacet is gurth ir
serenn hai bid in eir cimeir o retit loyr ir did hinnuith cen
nit boi loc guac *inter* o et a in *pagina regulari*. Is aries isid in
arcimeir aries hithou tra nos in errcimeir loc guac *id est*
II *kalendas ianuarias*. Cinnit hoys ir loc guac hinnuith in *pagina regulari*
15 *post* e issem ir e hinnuith issid diguedham oll in *pagina regulari*
hac in ir gueleri gurt trichiti nacgenei bihit dirterni
ir loc guac hai bid in ir gueleri nitegid ad serenn árall
aries ithou guar *kalendis ianuariis* bichet panu petguarid (*ex-it*) did
di aries. Sic *solvendum est* salt emmiguollig hinnith
20 ir bloidin hunnuith ir hatbid oit guor mod in ir
salt. Ceis in ir loyr ha chepi hinn in guir ir ni der
uid hinn hou nit bloidin salt hai bin im guar
phenn circhl naunecant.

PLATE IX.

(Cambridge, Corpus Coll. 153, Martianus Capella, fol. 17^r.)*Two Varieties of Script.*

numquam *præfertur* in latinis, in grecis autem
aliquando (?-nto) ut admodus; sic et n ut triadna.
transit in c ut accidit in g ut agge
rat, in l ut alligat in p ut apponit

5 in r ut arispit in s ut assidet, in t
ut atinaet. Finit articulos neutralis
generis ut istud illud, et *præpositionem* ut apud.
g omnibus vocalibus *præfertur* sequitur a
litteram ut in aggere, quæ quoties geminatur
10 adiungitur; *præfertur* r litteræ ut grave vel ut
gladius

n ut ignis. in c quoque convertitur ut rego rec
tor; nihil quoque concludit. H aspiratio
nis notam esse certissimum est quæ quando vo
calibus accidit ut hospes et heres.

15 Transit in x, ut traho traxi. hanc greci
divisissent. Nam pars eius dexterior aspirati
onis nota est, sinistra contrariæ significatio
nis. K vero nunc nota putatur esse nunc
littera, nam eius effectus c integrare non du
20 bium est absque his kapita kalende kalum

Glosses on col. i:

l. 1 id est d l. 2 id est mons id est in martiro
drasas nomen martiris est sic dividitur admodus l. 9
id est g l. 10 id est a ad g l. 13 aliquando
l. 19 id est k officia.
inter col. i, ii (ad col. i, l. 2) id est filia minois et
nomen sideris est corona

r in troia. finit neutra caput sin
ciput lact (*expunct.*); articulos terminat,
ut quot tot; verba ut legunt; adverbii
et interiectionem ut ut. Z a gre
cis venit, licet etiam ipsi primo
c greca utebantur. Nam secum (*corr. setum*) dice
bant, quem nunc zetum dicunt. tamen
haec gemina etiam ab ipsis habetur; nam
δ et c componitur, quam ut advertas dupli
cem nunquam poterit geminari. haec præpo

nitur m litteræ, ut zmyrna. ex his
igitur universis XVIII litteræ necessitatem
cunctæ conscriptionis absolvunt.
placet enim mihi y (? ut) in vocalium numerum
congre

gari; neque sine hoc hyacinthus aut cyllie
nius poterit annotari. sic igitur erit ut senæ
fiant vocales, semivocales et mu
tæ. si enim h aspirationi dabitur super
vacuaeque erunt q et H (? K); X autem ut
duplex sine elementi cardine non proba

Glosses on col. ii:

l. 2 id est senatus caput l. 6 simma l. 7
iovis zetos calor l. 9 id est delta ablativus simma
ablativus id est z l. 11 id est civitas in asia minori
l. 13 id est reddunt ll. 14-15 id est z l. 17
id est senæ id est senæ l. 19 id est sit l. 20
id est stabilitate id est esse littera

PLATE X.

(Cambridge, Corpus Coll. 153, Martianus Capella, fol. 67r.)

Two other Varieties of Script.

inde *duaynos* quidem dictus est id est quasi duplicia membra discernat, *επιβατος* autem quia (corr. quia).

membris veluti utens IIII et duabus diversitatibus copulatur. verum haec genera cum permixta fuerint speciebus

numerorum, primae species erunt istę quae dociminę nominantur.

ex quibus prius quod fuerit hac lege componitur ut sit ex iambo et peone qui *diaynos* vocatur. hunc *diaynos* posteriores creticum nominarunt (corr. greci cognom-). secunda est

species quae ex iambo dactilo et peone constare monstratur. qui autem deducti numeri nominantur propter as

siduum et compositum sonum appellari vi

dentur. fiunt autem numeri qui et prosodiaci vocantur, quorum alii per ternos pedes fiunt pirichio iambo et trocheo, alii vero quattuor ut his tribus pedibus iambus primus aptetur, alii

vero ex duabus sinzigiis id est copulis bachio et ionico apo misono (corr. mizonos) constare consueverunt. Sunt

sane qui etiam rationabiles esse dicuntur quos alogos

vocitamus, quos etiam corios appellare

consuevimus. sunt autem numero duo quorum alter diambi

figuram respicit, et constat ex elatione quae longa (corr. -ga) est et duabus positionibus; et numerum quidem (corr. numeri quidem est)

ad dactilicum similis, partibus vero ad numerum ionicum iungitur et iambicinum; alius vero est numerus qui trocheides (corr. -chai-) nominatur id est qui figu

ram quandam speciemque trochei habere videtur ex elationibus geminis et lingua positione consistens, per contrarium prioris effec

Habes senilem marciā (corr. -rti-) fabulam, miscillo lusit quam lucernis flamine

satyra, pelagos dum docere nititur artes creagris vix amicas atticis,

sic in novena decedit volumina.

haec quippe loquax docta indoctis aggerans fandis tacenda farcinat immiscuit musas deoque disciplinas ciclicas

garrire agresti cruda finxit plasmate. ac ipsa nauci ructa conscientia

turgensque (corr. ter-) felle ac vile multa clamide

prodire doctis approbanda cultibus possem quae comes utque ē martis curia felicitis inquit, sed capellae flamine, indocta rapidum (corr. rab-) quem videre saecula

lurgis (? iur-) caninos blateratus pendere, proconsulari vero dantem culmini

in ipsoque dudum pubitore (corr. marg. bombinat ore) flosculo

decertum falcem iam canescenti rota, beata alumnum urbs elisa quem vidit

iugariorum murcidam viciniam parvo obsidem vixque respersum lucro

Glosses on col. ii :

miscilla dea vera et falsa commiscens
 1. 2 confusio id est risit 1. 4 id est per id est
 acutis 1. 5 id est pervenit id est fabula 1. 7 id
 est complet 1. 8 id est merum id est difficiles
 1. 10 id est nihil 1. 11 id est ira id est induta
 1. 13 id est sum 1. 14 id est felicitis id est petitione
 1. 16 id est inpatientis id est latratibus id est
 habere 1. 18 id est iuvenali 1. 19 id est
 gladium id est senescente id est tempore 1. 20
 id est kartago 1. 21 id est subditorum id est
 mauritanican 1. 23 id est post ludos

PLATE XI.

(Oxford, Bodleian Library, Auct. F iv. 32, Ovidii Ars Amatoria, fol. 40r.)

The Round Type of Welsh Minuscule.

- ne possint tuti qua prius esse fuga.
spectabunt laeti iuvenes mixtaeque puellae
defundet (*corr. -detque*) animos omnibus ista dies.
atque aliqua ex illis cum regum nomina queret
5 quę loca qui montes quęve feruntur aquae
omnia responde, nec tantum siqua rogabit;
et quae nescieris ut bene nota refer.
hic est eufrates praecinctus harundine frontem
cui coma dependet cerula tigris erit.
10 hqs facit armenios haec est daneia persis;
urbs in acheminis vallibus ista fuit;
ille vel ille duces, et erunt quae nomina dicas
si poteris vere, si minus apta tamen.
dant etiam possitis aditum convivivia mensis
15 est aliquid praeter vina quod inde petas.
sepe illic possitis teneris adducta lacertis
purpureus bachi cornua praesit amor;
vinaque cum bibulas sparsere cupidinis alas,
permanet et cepto stat gravis illa loco.
20 ille quidem pennas velociter excutit udas;
sed tamen et spargi pectus amore nocet.
vina parant animos faciuntque caloribus aptos;
cura fugit multo diluiturque mero.
tunc veniunt risus tum pauper cornua sumit,
25 tum color et curae rugaque frontis abit;
tunc aperit mentes aevo rassissima nostro
simplicitas artes excutiente deo.
illic sepe animos iuvenum rapuere puellae
et venus in veneri ignis in igne fuit.
30 nec tu fallaci nimium ne crede lucernae (*corr. in ras.*)
iudicio formae noxque merumque nocent.
luce deas caeloque pares spectavit aperto,
cum dixit veneri vincis utranque venus.
nocte latent mendae vitioque ignoscitur omni,
35 horaque formosam quamlibet illa facit.
consule de geminis detincta murice lana;

Glosses:

1. 1 non possunt	1. 4 puella	puellis	si	1. 6 referes	puella	1. 7
conscius	1. 8 Euftratis fluius mesopotamiae de paradisso oriens	dic	ita	ornatus		
ocorsenn per	1. 9 forma bestiae	Tigris de nomine bestiae	velocis	1. 10 dic		
tu ita	habitor armeniae	civitas quae a damo fabricata quae dicitur tigris		1. 11		
caldaicis	1. 12 dicas	1. 13 confirma	1. 14 de	1. 15 ut	1. 16	
hominibus habitantibus	ablativus	1. 18 tunc	cupid	1. 19 guobri	puella	
initium convivii	1. 20 cupido	tinguit alas	1. 22 ablativus	1. 23 eo		
quod urit cor	habundante vino	1. 24 sine muliere	1. 25 qui ante fuit	abiunt		
criche	1. 26 quia sagaciores sint quam quomodo fuerunt	1. 28 mos est mulieribus				
intelligere mentem iuvenum	1. 29 voluptas (?)	amor	1. 31 dativus	et novum		
vinum (<i>ex corr.</i>)	1. 32 diē (die?)	alaxanter	1. 33 dativus	iuno et minerua		
1. 34 quando fuerint	iranamou	ignoratur	1. 35 quando fuerint convivium et ignis			
unum colorem habent mulieres omnes	1. 36 provide	irtinetic oceenn gulan				

Ἰησοῦς ὁ υἱὸς τοῦ
θεοῦ καὶ τοῦ
πατρὸς

PLATE XII.

(Berne, Stadtbibl. C. 219 [4], Augustini Categoriae, fol. 1v.)

The Round Type of Welsh Minuscule.

exempla recederent. Alia his voca	addiffinitionem vel ad interpretaationem
bula quibus ad disserendum philosophi	hominis
uterentur inflexit. Itaque ortentium	redeas, inveniuntur ista disparia. Cum
et nucis arborem et equum zanthem	enim
5 et his similia, esteta attoma enarith	dixeris verum hominem animal esse
ma katecasta vocavit. Esteta quod	quod ri
tactu sensiatu (corr. -antur); attoma	sum capiat et vim ratione (?-nis) ammittit,
quod dividi	cum de picto non possis idem dicere
et secari nequaerant. Quis enim credat	necces
or	sario inveniuntur esse disparia. Regu
tentium cedi posse per partes;	lariter autem accipere debemus omne
10 quia si fiat, ortentius iam non erit;	nomen licet
enarithma quod sint numeri unius;	proprium quod possit esse commune
catecasta quod singularia. Neque enim	cum ceteris
haec in quovis geminari possunt. De	omonimon vocari ut cicero non unus
inde altiora id est hominem equum	sed plures. Sed si omisso nomine signis
leonem	potius demonstrare velis quis ille
15 arborem ars dixit idea quasi par	sit cicero quis sit alius quis sit tertius,
tes generis et rerum formas. Dehinc	alia de alio narranda sunt, ut alium
super	crasum dicas, alterum tenuem vel longus
iora id est animalia et virgulta	dicatur, alter brevis, alius candido colo
et gemmas et lapides genera nuncipant,	re, quis alter nigro. Haec igitur quon-
ex quibus partes vel formae nascuntur.	iam inter se
20 Eadem tamen genera etiam species	discrepant solo sociata nomine,
nominari pos	omonima dicta sunt vocabulo iuncta
sunt quod habent excelsius aliquid id est	rei interpretaatione discreta. Sinoni
usi	ma vero sunt res quae et nomine et sui
an, ex qua oriri et nasci videntur (corr.	interpretaatione
-deantur);	iunguntur, ut est animal; id enim de
ipsam vero usian extra quam nihil est	homine
genus	et de equo et fera et bobus et avibus dici
	potest.
	Animal est quod cibum capiat, quod mor

appellari voluerunt. Hīs ita com
 25 possitīs, ea quae mente concepta signari
 et demonstrari possunt agresurus
 aristotiles omisit illa interim quae de
 amborum ratione tractantur, cum in
 lingū
 usu pervenerit ut uno nomine rēs
 30 multę et multis nominibus rēs una
 nuncipetur; hīs rebus quas unum
 nomen
 complectitur duo vocabula ārs de
 dit, ut ex hīs alia omonima alia
 sinonima vocaret. Omonina
 35 sunt cum rēs quidem plures commune
 nomen
 accipiunt, interpretatione vero eiusdem
 rei seperantur ut homo pictus et verus.
 In hoc nanque unum nomen est; verum si

Glosses on col. i :

l. 1 id est orientii id est intervenire
 nomina id est nominibus id est usia et
 animal et cetera l. 2 id est ad disputandum
 id est sapientes l. 3 usu aberentur id
 est vis orationis vel ars id est species
 specialissima l. 5 id est non obus (? no-
 bilem) id est sensibilia id est individua
 id est unius numeri l. 6 id est singularia
 id est ars id est nominavit vocavit l. 7
 id est pro visu id est pro omnibus id est
 sensibus corporalibus l. 8 id est non
 poterant omo l. 9 id est cadit l. 11
 id est unius numeri l. 12 manent l. 13
 id est in quo iure id est in quolibet homine
 id est duplicari species numerorum valent
 l. 14 leviora l. 15 dicitur ab artando
 id est formę vel ideae id est abusive l. 16
 id est genus dixit pro specie speties l. 17
 parve virgule l. 18 id est esse genus
 id est vis orationis vel ars manifestavit
 l. 19 id est generibus id est speties
 orriuntur l. 20 vel idee id est formę id
 est qua re l. 21 id est eo quod posident
 id est superius et speties spetialissimum

tale sit, quod sensu moveatur.

Nūc ad eas rēs quae singule
 multis nominibus signari assolent
 veniamus. Quanquam hanc partem
 aristo
 tilis ut superius dictum est praeter-
 miserit,
 idcirco quod de hīs quae signantur (corr.
 -nifica-), non de hīs
 quae significant disserendum putavit.

In hīs autem non rerum sed nominum
 vertitur quaestio;
 haec divisa (marg. sunt) similiter in
 partes duas,
 et alia polionima et alia etheronima.
 Polionima sunt dicta cum multa unam
 rem
 significant. Neque ulla de differentia
 nominum redditur ratio ut ensis mōcro
 gladius.

Glosses on col. ii :

l. 2 recedas reperitur disiuncta l. 4
 virtutem l. 5 id est homine l. 6 disiuncta
 id est secundum regulam l. 9 proprium
 nomen id est est l. 10 id est sunt id
 est cicerones dimisso id est propriis
 diffinitionibus l. 11 id est ostendere id
 est si desideras l. 12 ille l. 13
 dicere id est signa manifestanda
 l. 14 id est nominas id est macilentum
 l. 15 id est albo l. 16 id est quasi ita
 agitur abent id est nomina ciceronum
 l. 17 id est diffinitione l. 18 id est univoca
 l. 19 id est dissimulata id est consignificativa
 l. 20 id est diffinitione l. 23 id est com-
 munit diffinitio est omnium animalium l. 26
 id est ad polionima vel etheronima l. 27
 id est demonstrari l. 28 id est acce-
 damus id est polionimorum et etherioni-
 morum l. 30 id est hanc partem id
 est rebus vel substantiis id est substantiis
 omnibus l. 32 id est omonimis et sinoni-
 mis l. 33 id est quę significant id
 est sicut et illa quę uno nomine res multę
 significant l. 34 sunt id est pluivivoca

l. 22 usia l. 23 *vel supra* *id est* generalis-
 simum l. 24 vocari *id est* valent
id est rebus *id est* ordinatis l. 25 *id*
est ad ussiam protinent (? pert-) *id est*
 omomna (? -onina) et sinonima l. 26
id est verbis *id est* accessurus *id est*
 verbis l. 27 *id est* praetermisit *id*
est polionima etheronima l. 28 *id est*
 interpretatione *id est* in locutione l. 29
id est consuetudine *id est* nuncipantur l. 30
id est ut ensis moco et reliqua l. 33 *id*
est equivoca l. 34 *id est* univoca l. 35
 multas simul l. 36 careunt *id*
est diffinitione l. 37 dividitur l. 38 *id*
est sed

sunt l. 35 *id est* nomina l. 37
id est á longitudine dictum *est* quia greci
 mocron longum vocant l. 38 *id est* a gula
 dictum *est*

(Marg.)

Per exteriores itaque sensus ammonetur
 animus ad intellectum et excitatur primo post
 modum vero ussian apud se quasdam imagines
 et fantassias rerum datur et fingit; sicque
 meditatura verborum praesidio extrinsecus
 pandit. Cum igitur multae res et infinitae sint
 illarum solummodo cognitionem percipimus
 intellectu, ad quas per exteriores sensus per-
 venit ad inferiores quamvis quaedam ani-
 mata tantae sublimitatis sint ut etiam nunquam
 ussia

PLATE XIII.

(Leyden, Univ. Bibl. Voss. Q 2, fol. 60r, Porphyrii, Isag. sec. Boethium.)

(1) *The Round Type of Welsh Minuscule*, (2) *the Lorica Prayer*.

Restat igitur de proprio et accidenti dicere. Quo
enim proprium specie et differētia et genere
differt

dictum est. De commonibus proprii et accidentis.
Commune autem proprii et accidentis insepara-
bilis (? corr. ins. acc.) est

5 quod praeter ea numquam consistent illa in quibus
considerantur.

Quemammodum enim praeter rissibile non sub-
sistit homo,

nec praeter nigredinem subsistit ethiops,
et quemammodum semper et omni adest proprium,
sic et inseparabile

accidens. De propriis proprii et accidentis.

10 Deffert autem quoniam proprium uni soli speciei
adest,

quemammodum risibile homini, inseparabile vero
acci

dens ut nigrum non soli ethiopi, sed etiam omni
corbo

adest et carboni et ebēno et quibusdam aliis.

Quare proprium conversim praedicatur de eo
cuius est proprium,

15 et est aequaliter; inseparabile vero accidens conver-
sim non praedicatur. Et priorum quidem
equalis est par

ticipatio; accidentium vero haec quidem magis,

illa vero minus; sunt quaedam etiam alie com-
monita

tes vel proprietates eorum quae dicta sunt. Sed
suffi

20 ciunt etiam haec ad discretionem eorum com-
munitatisque traditionem.

Explicit liber ysagogarum phophirii (corr.
porph-).

domine exaudi usque in finem.

Desscendat meus amor super illam

25 ea scrutentur omnia membra illius pro amo-
re meo. aea scrutentur omnia membra
illius pro amore meo. a vertice capitis

usque ad plantas pedum; capillos cutem,
verticem frontem, tergum crebrum,

30 oculos palpebras nares, genas aures
labia dentes gignas facies linguam.
oraculum atque sublinguam maxillas gutorem
atque anelam (? aen-) digitos linguas pectusculum
humerum salivam cervicem scabulos

35 prachia ungulas manus pugnos

pugillis palmas cor iacor pulmonei (ras. ex -nem
ut vid.)

stomachum effare chidripem intesquina

et omnem ventrem dorsum latera cutis
umbiculum et omnem vulgam compaginem

artus venas carnes exitus cibos medullas

intestinas ventris nervos vires et

virilies posteriora unges adipēs pernas
femorum genuas tibias orula surras

et cruras pedes calcina palantas digitos
ungulas sanguinem et omnia membra illius.

evacuat deus cor .N. pro amore meo .N.

adiuro vos omnes archangeli prout evacuatis

cor illius pro amore meo. evacuat gabriel cor
.N. pro amore meo. (I omit vv. 27-33)

adiuro vos omnes virgines et vidue adiuro vos
sancti

adiuro vos omnes virtutes celestes ut evacuatis
cor .N.

adiuro vos caelum et terram et solem, et lunam, et
et omnes stellas fulgora et nubes et ventos, et

pluvias et ignis et calorem ut evacuatis cor .N.
pro amore meo.

adiuro vos noctes et dies tenebre et luna, ut
evacuatis

adiuro vos ligna omnia et lapides et onore et
momenta

ut evacuatis cor .N. pro amore meo.

adiuro vos volucres caeli et omnes bestiae agri
et iumenta et reptilia ut vacuatis cor .N. pro
amore meo.

adiuro vos pisces maris et omnes vermes
terre et omnes virtutes et potestates

que super caelum et terram sub celo et tertera
et sub mare sunt ut evacuatis cor pro amore.

adiuro vos petri et pauli et reliqua omnium
sanctorum

ut evacuatis cor, pro amore meo. adiuro vos
matheus, marcus, lucas, et iohannes,
ut evacuatis cor .N. pro amore meo.

Glosses on col. i:

1. 5 id est absque id est proprium et accidens

1. 13 id est muhid id est datus 1. 19 id est ysa-

gogarum 1. 20 id est iura discretionis et communitatis

Restat 8 dpo 7 accidera dne .o

pñ pñe 7 dñe dñe 7 dñe dñe

Commune hñ 7 accidera 7 repabñ
y pñe nñg. dñe dñe illa qñ; dñe dñe.
Dñe # pñ nñbile nñ substat hñ.
Nae pñ nñdñe substat dñe dñe.
dñe dñe pñ 7 dñe dñe pñ. pñ 7 nñpabile
accidera. Dñe pñ 7 accidera.

Eppat hñ qñ pñ um poli pñe ad.
Dñe nñbile hñ. nñpabile dñe
dñe nñ nñ nñ poli dñe dñe dñe dñe
ad 7 canbom 7 dñe 7 dñe dñe dñe.
Dñe pñ dñe pñe dñe dñe dñe pñ.
dñe dñe. nñpabile dñe dñe dñe dñe
pñ nñ pñe dñe. dñe dñe dñe pñ.
dñe dñe dñe dñe dñe dñe dñe dñe.
illa dñe mñ; pñ qñ dñe dñe dñe dñe.
dñe dñe dñe dñe dñe dñe dñe dñe.
dñe dñe dñe dñe dñe dñe dñe dñe.
muntat qñ: dñe dñe dñe dñe.

Eplere libar 7 dñe dñe dñe dñe
dñe dñe dñe dñe dñe dñe dñe dñe.

des scendat meuy amoy pupillam
earpntentur omia membra illuy pamo
nemeo. earpntentur omia membra
illuy pamonemeo. auerice capitiy
urque ad plantay pedum. capilloj cutē.
uenticem pñe. dñe dñe dñe dñe dñe
oculoy. palpebray. napes. genay. aures.
labia. dentes. gñay. facies. linguam.
opaculum. atq; sublinguam. maxillay. gutturē.
atq; cinelam. digitoj. linguay. pectusculum.
humerū. paluam. cū. uicem. pabulos.
nucha. ungulas. manoy. pedes.

puzilly palmar. cor. iacoy. pulmones

stomachū. expanē. chidypemintes. qñ.
et omnem uentrem. dñe dñe dñe dñe.
umbiculum. y omnem uulgam. compaginē.
apay. uenay. caynes. dñe dñe dñe dñe.
intestinas. uentris. neruoy. uines. y
uulies. portuona. unges. adipes. pñay.
femorum. genuay. tiblay. onula. yuyay.
y erupay. pedes. calcina. palantay. digitoj.
ungulay. y anginem. y omnia membra illuy.
euacuat dñe cor. pñ. pamonemeo. pñ.

adipouoy omnes archangeli. y pñ euacuatus
corilluy. pamonemeo. euacuatur dñe cor. pñ.
euacuatur mihael. cor. pñ. pamo. euacuatur raphael.
euacuatur umiel. euacuatur raniel. euacuatur panahiel.
adipouoy angeli. archangeli. pñay. che. confessorēs.
apostolos. martires. ut euacuatis cor. pñ. pamonemeo.
adipouoy throni. dominationis. chiruphim.
y raphael. ut euacuatis cor. pñ. pamonemeo.
adipouoy martires. ut euacuatis cor. pñ. pamonemeo.
adipouoy omēs uirgines. y uirgines. adipouoy pñ.
adipouoy omēs uirtutes. celestes. ut euacuatis cor. pñ.
adipouoy celū. y terram. y pñ. y lunam. y
et omēs cellay. pulchra. y nubes. y uentoy. y
pluuiay. y nñy. y calorem. ut euacuatis cor. pñ. pamonemeo.
adipouoy noctes. y dies. y tenebre. y luna. ut euacuatis.
adipouoy ligna. omia. y lapides. y omēs. y omia.
ut euacuatis cor. pñ. pamonemeo.
adipouoy volucres. celū. y omēs. y bestie. y agni.
y nñy. y nñy. y nñy. y nñy. y nñy. y nñy. y nñy.
adipouoy pñes. manus. y omēs. y uenies.
terre. y omēs. y uirtutes. y potes. y dñe.
quey. y celum. y terram. y sub celo. y tñ.
y yubmaney. y ut euacuatis cor. pñ. pamonemeo.
adipouoy pñy. y pauli. y nñy. y dñe. y dñe.
ut euacuatis cor. pñ. pamonemeo. adipouoy.
matheuy. marcu. lucay. y iohannes.
ut euacuatis cor. pñ. pamonemeo.

INCIPIIT LIBER THORIE MATHIE
NINUS DE CALDEE LINGVA IN LATINUM
TRANSVLIT STILVM

Cromatio et eliodoro episcopis hijs
vniuersis in dno salutē. Mihi nō desino
insecutā exactionis vñe; Exegisti itē
ut libru cultō sermonis conscriptū ad
latinū traherē salū; Libru utiq; thobie
quem ebrei decalogō 50 diuinarum scriptu
rarum secantes; hisq; opographia memorant
manipauerunt; Peci satis desiderio vñō
non tamen meo studio; Arguunt itē nos ebreorū
studia; et imputant nob̄ contra suū canonem
latinorum aurib; ista transferre; Sed melius
ēē iudicans sarsileorum displicere iudicio
et episcoporu iussionib; deferuire institui
ut potui; Et quia uicina est caldeorū lingua
sermoni ebreico; utrausq; lingue peritissimū
loquacem repens; unius diei laborē arripui;
Et quicquid ille mihi ebreicis uerbis expreſſit
hæc ego accito notario; sermonibus latinis
exposui; Orationibus vñis mercedem huius
opis cōpensabo; Cum gratū uob̄ didicero me
quod iuberet etis digna compleuisse;

PLATE XIV.

(Oxford, Bodleian Library, Bodl. 572, Theologica Varia, fol. 14^r.)*(Cornish minuscule script of a later time.)*

INCIPIT LIBER THOBIE QUEM HIERO
 NIMUS DE CALDEA LINGUA IN LATINUM
 TRANSTULIT STILUM

Cromatio et eliodro episcopis hiro
 5 nimus in Domino salutem. Mirari non desino
 instantiam exactionis vestrae. Exegistis enim
 ut librum caldeo sermone conscriptum ad
 latinum traham stilum. Librum utique thobiae,
 quem ebrei de catalogo divinarum scriptu
 10 rarum seccantes, his que opogripha (*corr.* ap-) memorant
 mancipaverunt. Feci satis desiderio vestro
 non tamen meo studio. Arguunt enim nos ebreorum
 studia, et inputant nobis contra suum canonem
 latinorum auribus ista transferre. Set melius
 15 esse iudicans fariseorum displicere iudicio,
 et episcoporum iussionibus deservire, institui
 ut potui. Et quia vicina est chaldeorum lingua
 sermoni ebraeico, utriusque lingue peritissimum
 loquacem reperiens, unius diei laborem arripui.
 20 Et quicquid ille mihi ebraeicis verbis expressit,
 haec ego accito notario sermonibus latinis
 expossui. Orationibus vestris mercedem huius
 operis compensabo. Cum gratum vobis didicero me
 quod iubere estis dignati cumplevisse.

Glosses :

l. 5 mitto

l. 21 id est vocato

l. 23 dowomisurami

PLATE XV.

(Oxford, Bodleian Library, Bodl. 572, Theologica Varia, fol. 36^r.)

(*Minuscule script of a later time and subscriptio of the scribe Bledian.*)

quae quandiu nondum habes etiam salvis omnibus atque ob
 sequentibus tuis tanquam desolatam deputare te de
 bes. Et si tu profecto etiam tuo exemplo relegiossima
 nurus tua, et aliae sanctae viduae virginesque sub vestra
 5 cura securas constitute (*corr. -tuite*). quanto enim magis domum
 vestram pie tractatis, tanto impensius orationibus
 instare debetis rerum praesentium non occupate ne
 gotiis, nisi quae flagitat causa pietatis. Sane me
 mineritis et pro nobis non neglegenter orare. Nolumus enim
 10 sic nobis honorem quem periculosum gerimus deferatis ut
 adiutorium quod necessarium novimus auferatis. á
 familia Christi oratum est pro petro, oratum est pro paulo,
 et nós in eius familia esse gaudeamus, et incomparabi
 liter plus quam petrus et paulus, orationum fraterarum
 15 auxiliis indigemus. Orate certatim concordi sanctoque
 certamine non adversus alterurum certatis, sed adversum
 diabulum sanctis omnibus inimicum in ieiuniis et vigiliis et
 omni castigatione corporis et adiuvatur oratio.

Faciat quaeque vestrum quod potest, quod altera minus potest in
 20 ea quae potest facit si in altera diligit quod ideo quae non potest
 ipsa non facit. Proinde quae minus valet non impediat
 plus valentem, quae plus vellet non urgeat minus valentem.
 Conscientiam quippe Deo debetis. Nemini autem vestrum aliquid
 debeatis, nisi ut invicem diligatis. Exaudiat te Dominus,
 25 qui potest facere supra quam petimus et intelligimus.

quicumque hanc epistolam agustinus de orando Deo ad probam omni tempore
 scratatus
 fuerit, ne obliviscetur anime notarii bledian pulsando divinas
 aures pro eo.

q̄ quanto u n̄dum habes et saluis om̄ib; atq; ob
 sequab; tuis tanq; desolatam deputare te de
 bes. Et si tu p̄fecto tū tuo exēplo pelegissima
 nuptus tua. & alia scē uirginesq; sub uīa
 cupia securas confatite. q̄no it̄ magis domū
 uīam p̄t̄tutis. t̄no in p̄suis orationib;
 insane debeat n̄rū p̄sentiū n̄ occupare ne
 sociis. n̄ q̄ flagitat causa pietatis. Sane me
 minuitis. Et p̄ nob n̄ negl̄gite orare. Nolum̄
 sic nob honore q̄ p̄iculosū ḡmū deferatis ut
 aduocorū q̄ necessariū nouū auferatis. a
 familia xpi. oratū: p̄ petro. oratū: p̄ paulo.
 Et n̄s in eī familia eē gaudeam. Et in comparabi
 lē plusq; petrus & paulus. Orationū p̄natū
 auxiliis inuigilā. Orate c̄ritatē concordī scōq;
 c̄ritamine n̄ adūsus aliorū c̄ritatis. sed adūsū
 diabulū scīs om̄ib; inimicū in ieiuniis et uigiliis et
 omni castigatione corporis et adiuuat oratio.
 faciat q̄q; uīn̄ p̄p̄tē. q̄ alia minus potest in
 ea q̄ potest facit si in alia uigile. q̄ ideo q̄n̄ pot:
 ipsa n̄ facit. p̄inde q̄ minus ualeat n̄ impediāt.
 plus ualentē. q̄ plus uellet n̄ uigileat minus ualentē.
 Consuetudīā q̄ p̄p̄tē dō debeat. p̄m̄ini h̄ uīn̄ aliqd
 debeat. n̄ ut inuicē diligatis. Exaudivat te dñs.
 q̄ potest facere sup̄ quā p̄tam et intelligimus.

q̄eq; hanc epistolā n̄s de oratione v̄o p̄p̄tē et t̄n̄p̄ s̄p̄atū
 p̄t̄tē. p̄s obliuiscit̄ animo. potatū bledian pallanda diuinas
 nuptus p̄o.



PLATE XVI.

(Cambridge, Corpus Coll. 199, Augustinus de Trinitate, fol. 76v.)

The Late Calligraphic Minuscule of St. Davids.

matio sermonum universa *est* ipse. Cum *ergo* pervenerimus ad té, cessabunt
multa ista quę dicimus, et non pervenimus; et manebis unus omnia in omni-
bus;

et sine fine dicemus, unum laudantes té in unum, et in té facti etiam
nos unum, Domine Deus une, Deus trinitas, quęcumque dixi in his libris
5 de tuo, agnoscant *et* tui; siqua de meo, et tú ignosce et tui.

Quini tér libri magno sudore peracti
Sunt, Augustino tractati pręsule summo.

Arbiter alti throne nutu qui cuncta gubernas,
Ut nunquam valeant modulum transire repostum,
10 Qui cursu proprio sustentas iure potenter
Stelliferi centri vergentia culmina circum
Non cassura solo, cursum retinentibus astris;
Flammantemque globum phoebe lunamque bicornem
Flexibus ambiguis reptantum more draconum
15 Cęlatum lustrare polum glebamque patentem,
Solem dans luci clarum noctique sororem,

PLATE XVII.

(Dublin, Trin. Coll. A iv. 20, The Ricemarch Psalter, fol. 73^v.)*The Late Calligraphic Minuscule of St. Davids.*

- Qui animę suę in vita sua benedicet
 laudabunt inquit té cum benefeceris tibi.
 Intrabunt usque ad generationem patrum
 suorum usque ad finem non videbunt lucem.
- 5 Homo cum in honore esset non intellexit
 comparatus est iumentis et silebitur.
 Psalmus asaph.
- Fortis deus dominus locutus est et vo
 cavit terram
- 10 Ab ortu solis usque ad occassum
 eius; de sion perfecto decore deus apparuit.
 Veniet deus noster et non tacebit; ignis
 coram eo vorabit, et in circuitu eius
 tempestas valida
- 15 Vocavit caelum desursum et terram
 videret populum suum;
 Congregate mihi sanctos meos, qui feriunt
 pactum meum in sacrificio,
 Et annuntiabunt caeli iustitiam eius quia
- 20 deus iudex est.
 Audi populus meus et loquar israel, et contes
 tabor té deus deus tuus ego sum.
 Non propter victimas tuas arguam té
 et holocaustomata tua coram

q̄ anime r̄ue iura r̄ua b̄oict.
laudab̄t i quib̄t c̄e ē b̄p̄f̄ur ē.

¶ Eēt r̄f̄ ad ḡh̄eracionē patrū
r̄uoz. r̄f̄ ad p̄nē n̄ undeb̄t lucē.

h̄o ē m̄honore ēēt n̄ intell̄x̄t.
cōparat̄ 2 ium̄t̄. 7 pleb̄t.

¶ Vrabur̄ ap̄ph.

Orat̄ d̄f̄ d̄n̄r locut̄ 2. 7 uo

Cauit̄ t̄p̄am.

Ab̄oat̄ p̄l̄r̄ ūf̄ ad occurr̄ū
ad d̄f̄on p̄fecto decore d̄f̄ apparuit̄.

Ūbi ē d̄f̄ n̄r̄. 7 n̄ tacebit̄. ignis
cor̄d̄ eo uorabit̄. 7 t̄p̄euit̄ ad
d̄f̄p̄t̄ar̄ ualida.

Ūocauit̄ d̄m̄ d̄f̄ur̄ū. 7 t̄p̄am
vid̄h̄et p̄l̄m̄ r̄uū.

¶ S̄gate in r̄cōr̄ m̄b̄r̄. q̄ p̄f̄uunt̄
pactū m̄m̄ in p̄cipicio.

¶ Annuntiab̄t d̄m̄ iur̄at̄ū d̄. q̄
d̄f̄ iud̄x̄ 2.

Ad̄ uoi p̄l̄r̄ m̄r̄. 7 loq̄r̄ i p̄l̄t̄. 7 d̄f̄
taboz̄ c̄e d̄f̄ d̄f̄ uir̄ s̄go r̄ū.

¶ p̄p̄ uic̄am̄ar̄ t̄uaz̄ arguā c̄e.
7 holochaur̄tomata tua cor̄d̄

